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EIGHT YEARS AT NASSER

By REV. P. J. SMITH

IN writing this article telling about the eight years which the Lord has so graciously permitted us to spend at Nasser, may He use it to bring added glory to His name, is my prayer.

When we arrived here eight years ago the station had been in the care of an Abyssinian, four Arabs and several native helpers. They had been placed in charge by Dr. Lambie when he left two months previous to our coming. We found a little brick church, a grass-roofed residence, a two-roomed clinic, a store room, a cow barn, a few native tukls or houses, and an orchard with bananas, limes, guavas, and custard apples.

We arrived in the middle of August, which is the heaviest part of the rainy season, and that year it had rained more than it has since, it seems to us. We had never seen the like of the mud. No American gumbo can beat it for its stickiness. We feel fortunate if we can pull our boots out of this mud, once they get stuck in it.

We had come up the river in our own barge, which had been towed by a government steamer from Khartoum to Nasser. We had spent eight days on this barge and all we had to do when we arrived at Nasser was to tie up to the bank. Dusta, the native Abyssinian overseer, had tried to get the house in shape to live in, never-the-less it needed to be done over again. Between the rain and the mud we finally got moved into the house, and thus we began our work at this station, eight years of which have so soon passed by.

The first task was to become familiar with the language, and I wonder how many of the readers of the Magazine can realize what a task it is to work with a language which has never been reduced to writing. To get into the heads of the people what one wants along the language line seems hopeless sometimes. Even after eight years of hard work it is difficult to get any one to help us a great deal. We have gotten some of the plurals of the nouns and verbs. We know very little of active and passive verbs. Articles and prepositions are not clear either. The only thing we can do is to keep working patiently away, not getting discouraged, taking notes on anything and everything. Even though

we have felt sure of a word we have changed our opinion on it, not once, but many a time. Never-the-less it seems that we are getting a grasp of the language, in a way. We have translated some Psalms, the Lord's Prayer, and a primer has been printed.

Eight years ago we wondered if at some time we would get some one interested enough to want to go to school. Last year we were pleased to have over two hundred in school. We made attendance compulsory on all those who came to work, but there were a goodly number of children who came voluntarily. After two years of school work we have a few who can read and write letters, and take pride in it. One of the pupils is so observant that he can sort out and separate each of the missionary's mail. Imagine this progress from a people who a few years ago did not know a paper when they saw it, much less did they realize the value of it.

Well do I remember the first services I conducted in the church, and the daily prayer meetings for the workers. Dr. Lambie had picked up a sick Nuer boy, and had cured him, and the boy was so pleased that he has spent most of his time since then at the mission. He had picked up a little of Arabic, and since I could speak a little of the language after my four years in the Northern Sudan, I gave my religious talks to this boy in Arabic, and he translated them into Nuer. As soon as possible I talked in Nuer, and had the lesson repeated by those who heard it, or sometimes I would ask questions in Nuer to make sure that they understood and remembered. Sometimes we have six different languages used on the compound—English, Nuer, Arabic, Shulla, Anuak, and Abyssinian. For a long time we had a boy named Goguk, who was very useful as a translator. He had an Anuak father and a Shulla mother, and he himself was brought up as a Nuer, therefore he knew these three languages as well as a little Arabic.

In eight years we have had an increase of our missionary forces, and we have increased from one family to four families and two nurses. With an increase in the number of workers came added opportunities for service, and an enlargement of the work. Now we have three residences, and an annex to one of the houses which can accommodate a small family. A good-sized school house has been built, and also a big storehouse. Eight years ago we had thirteen acres of land, now we have over fifty.

At first it was difficult to get Nuers to work for us, and we had to depend on Arabs and Shullas. Now we do not have work enough for all that apply.

In all these years there has been a decided growth in religious knowledge, and in the attitude of the people toward us. At first they were afraid and suspicious. How could it be otherwise? They had been accustomed to be raided, and abused, and taken into slavery. But how like children they are, and how quickly they respond to kindness and good treatment. In the beginning days when I went out to a village the people would run and get out of sight, but gradually they became more friendly. Usually the children respond first, and then the young people.

Our Christian people, at least the first ones, were babes in every way, but here also we notice a good change. Their prayer life, and their daily walk among their fellow-men show that they are different, although they are still weak, and need much help and sympathy. They are a great help in teaching the new

ones to understand. They go out every Sabbath morning and invite the village people to come into church. Sometimes as many as thirty people are brought in by one Christian. What a training for personal work this is! It seems as if each time I go away, even though it be only for a short time, that I get new inspiration from them and see traits in them I had not noticed before. It seems that we missionaries are doing so little in learning the language, in preaching, and in getting out to the villages, or in healing their bodies, but the Lord is bringing people to us from every part of the Nuer land, and a great many come from the Anuak country, also. They come to us voluntarily, and I believe that the Lord is using our feeble efforts to make himself real to the Nuers and Anuaks.

In the early days when we were strangers in the land, customs and the ways of the people were unknown. We were protected from lions, hyenas, snakes and scorpions, and malaria and dysentery were kept from us, even though we were without a doctor's care. What other dangers might there have been among these primitive people! Once I was putting on my shoes, and found one of them occupied by a snake! Another time a snake fell from the roof over twenty feet above our heads. Often more than ten scorpions have been killed in one house in a single evening. The passages of Scripture in Luke 10:19 and Mark 16:16 have been found wonderfully true by those who have taken the Lord as theirs, and have gone where Jesus has led them. We never thought anything about the dangers, or risks, or difficulties. We were harmless as sheep among wolves, and the Lord took care of us.

During the days of the famine it seemed as if we were told to stand by and watch. What could we do when no kaffir corn was to be had, and we were hundreds of miles from the base of supplies? We persuaded some of the Nuers to join us in prayer, and the next day the kaffir corn came. It seemed as if it had fallen down from heaven. No broadcasting system could have spread the news any faster than that news about the dura was carried through the Nuer land.

After the famine came the flood. It seemed as if the flood wanted to take the missionary property and the missionary, also. For six weeks we fought that flood with prayer, and the building and repairing of dikes. Another time four of our cows were stolen at night. There had been a shower of rain just before they were stolen, and it was easy to track the thieves.

In our thirteen years on the mission field we have never been in want of food, or clothing, or comfortable housing, and when we came to the time of vacation or furlough we have always found a convenient way to travel, even though it was not the regular boat season. In regard to food, it is difficult to order enough supplies for a whole year in advance. Twice we were using the last cup of flour when more came. At one time we used the last cake of yeast which should all have been used for one baking, and we made it do for two bakings. It is wonderful how many makeshifts one can use in a land like this, and we have never suffered because we did not have all the conveniences of a civilized country. Truly the Lord has ever cheered us on in His work, and we praise Him for the privilege of being here.

HERE A LITTLE AND THERE A LITTLE

By Mary Frances Herron.

"PRECEPT upon precept; line upon line; here a little and there a little." How very true a new missionary finds the above verse when she begins to learn a language. In some mission fields there are language study centers. The Sudan mission has no study center, but in the Northern Sudan there is a course of study which each new missionary is required to take. If each of the Sudan workers should write

MARY FRANCES HERRON
Khartoum, Sudan.

an article on language study no two would be alike, and in this particular case the writer happens to be the kindergarten and primary teacher in the Girl's Boarding School in Khartoum North, and she is writing after beginning her third year of Arabic study.

Her first introduction to Arabic study was on the boat while crossing the Atlantic, when one of the Egyptian missionaries had a class each afternoon for about a week. The first word learned was "moiya" for "water." It was easy for it sounded so much like moisture. The next words were for table, chair, window, door, room, etc. Then before our party reached its destination certainly all the new folks had learned "miskeen" or "I am poor," for at every step this cry was heard from small boys and girls, old men and women. One can not live very long in a land and not know its money values. This was an easy matter in the Sudan where the decimal system is used.

Very soon after arriving at one's place of work one meets some natives who know no English. Some of these greeted the new-comer very cordially, and she said to wiser friends who came before her. "Now what do I say?" And very much like a parrot the answer was repeated. In this way she learned a few of the greetings, but she is still learning them because this is a land of greetings.

Next the real study began, starting with those hard, hard letters, three of which sound so much like our "K," She was very thankful for the very small amount of ear training she had had, and wished her ears were keener and sharper. These first reading days were slow and tedious. The Arabic primer consists first of parts of words, then words, and the last few pages contain sentences, but there are no nice stories like we have in a beginner's reader at home. It is a phonetic system, and one puts so much thought on how to say a word that she does not recognize all the words she knows. The new-comer gradually learns a little more about reading, and sooner or later takes up work in the Bible. Then there was dictation every day, and no matter how hard she listened, at first her work consisted mostly of mistakes.

Twice on Sabbath and every Tuesday we have an Arabic service. New missionary always went to church but for a long time she had very little idea of what the preacher was saying, unless some one was kind enough to tell her

KINDERGARTEN CHILDREN AT G. B. S. KHARTOUM, PLAYING LOOBY LOO.

where the text was found, then by reading it from her English Bible she could imagine a few things the preacher might have said.

That first year she had one kindergarten class every day, and a pupil teacher acted as translator. The new missionary also learned the necessary school room conversation.

Every day she studied oral reading with one of the girls, and she went around with a note book in her hand. She wrote out words and sentences on cardboard, and tried to learn them by repetition; she visited in the homes; and when two of her fellow workers went on vacation it fell to her lot to see about the evening meal, and thus she got a start in kitchen Arabic. But in spite of these various means and strenuous efforts she knew very little Arabic at the end of the first year.

The second year began, and somehow a little of what she had learned the first year seemed to have been absorbed into her system. The letters were now learned, and the slowest and hardest part was over, so with new determination she began again. Every morning she took a small table out in a corner of the yard, also chairs for her teacher and herself, and while it was still early and still cool (from 6 to 7 a. m.) she took a private lesson. She still had her kindergarten class, and a class in translation in the Boy's School. With the help of a pupil teacher she taught a class in Arabic reading, and took reading with her. She learned forty-four of the catechism questions, many Bible verses, took Grammar Book One, and translated forty pages of Pilgrim's Progress. Every Thursday she had charge of a prayer meeting for the little girls. After Christmas she taught a Sabbath School class.

Here are just a few of the ways in which different words were learned. Sometimes imagination was used to such an extent that if others had known about it they would have had many an occasion to laugh. The words for understand and mercy were names of girls in school. On the tennis court such words as ball, net, hurry, throw, etc., were learned. The word for pepper is "filfil," and she imagined she had told some one to fill the pepper-shaker. The word for nail is "mismar," and she thought of one of her fellow missionaries. She learned the word for tent when one was being put up for the last commencement. She painted her furniture and therefore had to learn the word for paint so that she could ask the carpenter to go and buy some for her. A new mattress was needed, and she learned the word for it. "Bill Hock" means "Truly" and "Bess Benat" means, "Keep quiet, girls," or "That's enough girls." We have all enjoyed the joke about our friends "Bill Hock" and "Bess Benat."

One's mistakes cause many an outburst of laughter. The words for bath and pigeon were very much alike; for camel and beautiful; house and egg. One day she heard some one saying that the rose was beautiful and she wondered what the connection could possibly be between a rose and a camel. In a lesson about the alphabet she was surprised when the teacher asked her if she meant parasol!

She ended her second year of language study by spending the first two weeks of her vacation in the language

ANGELS IN OUR CHRISTMAS PAGEANT AT G. B. S. KHARTOUM.

center in Cairo, and she considers it to have been a real privilege.

Never before has she had work she enjoyed more than the new kindergarten, and the English in the next three grades. Every word or sentence in reading or conversation is explained or translated into Arabic, so incidentally new words are learned in these classes. Besides her work in the regular course of study she prepares the Sabbath School lesson, and one extra lesson for Friday.

It is a real privilege to be in a school while studying a language. Each evening one of the girls or one of the teachers helps each missionary to study. And in church some of the girls have almost learned to read the new missionary's lips so that they can quietly tell her the English words for most of the Arabic words she does not understand.

She tries to make the most of every opportunity. Once she took a girl to a dentist and she learned a new story on the tram. One month she helped with the dishes so that she could talk with the girls. A long time ago she learned not to worry. Playing tennis half an hour every day is time well spent, and an occasional tennis party does her a lot of good.

There is nothing like a regular schedule, regular lessons, and a silent prayer before one starts to study. The old saying that "Where there is a will there is a way" is just as true in Arabic study as in anything else. The girls often say in Arabic," May the Lord help you," and she is confident that the Lord will help all those who trust Him.

THE BOYS' HOME PAST AND PRESENT

By Mr. J. P. McNight.

YOUR Sudan editor has asked me to write and tell about the development of the Boys' Home up to the present time. So this may be called "The Boys' Home Past and Present." Now Dr. and Mrs. Giffen know more about the history of the Boys' Home than I ever will, but they are overworked people, so I will tell you some things I have heard about this institution.

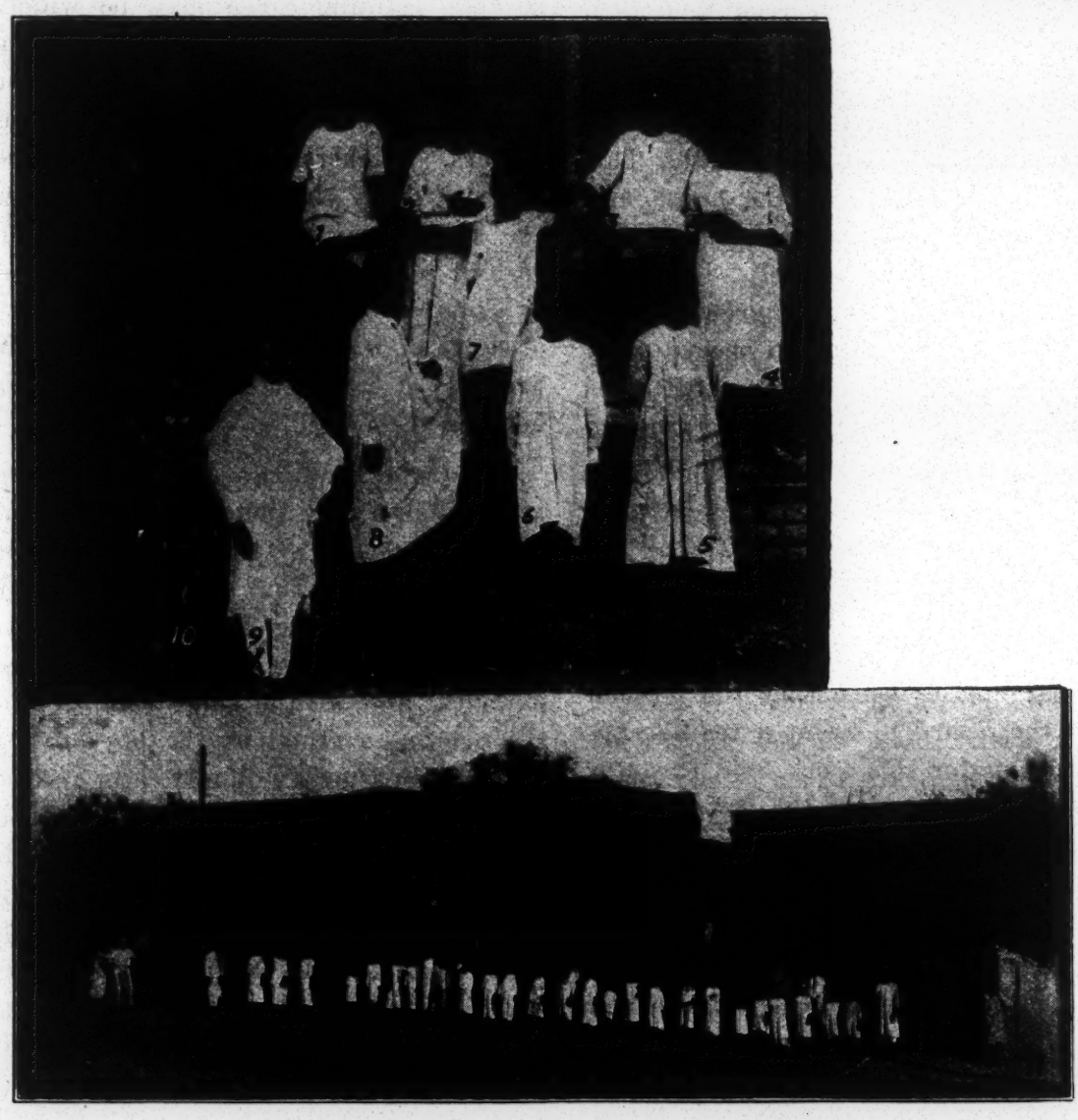
Many of you know Dr. and Mrs. Giffen personally, and all of you know something of their work. One of the many things they have done was the

establishing of a home for boys at Khartoum. Years ago (fifteen or more) they began this work by taking into their home a few boys who were in need of care, and in whom they saw possibilities. They did this of their own initiative and at their own expense. The boys from the first received food, and bed, and parental care, and love, from the Giffens. And from the first they were taught the necessity and dignity of work, and how to do a job right. This began with the care of the house and premises. For their education they attended the mission school. Little by little the number of boys grew because there were many boys who needed what this home provided. The boys were poor and the resources of those carrying on the work were taxed because the mission did not see its way clear at first to support the new enterprise. Many were the economies which were practiced to make it possible for these few boys to have a home, and Christian training and teaching. After some time the mission asked the Board to grant a regular appropriation for this work, and this was granted. So for years the Boys' Home has been a regular part of our mission work, supported by the workers at the home base.

Some people think that the Boys' Home is an orphans' home, and when asking about the boys say, " And how are the orphans?" It has never been Dr. Giffen's intention that the Home should be for orphans only, though it has always had a number of boys whose parents can not or do not wish to care for them. On the other hand the Boys' Home should be, and is a training center for boys of good families. Boys from the out-districts come in increasing numbers every year. And we are anxious to have boys come from those places where we have no work, and return there with Christian training. Boys even come from outside the Sudan. This year the Boys' Home might have been filled with Abyssinian boys were the places not filled by Sudanese boys. We wish to accept boys from every class so that training given may be widely scattered. And we trust that among these there will be found many who will some day become leaders, Christian leaders, teachers, preachers, doctors, doers of good. Now you have seen how the Home was started. It has taken care of some who were poor and needy, as Christ commanded, and it is endeavoring to train Christian leaders, for the progress of His Kingdom waits for these leaders.

Dr. Giffen, being a man of wisdom and vision, a long time ago decided that the development of the Sudan must be agricultural, and that a big opportunity was offered to the Boys' Home if it would make an agricultural school for its boys, and at the same time retain the original method of the boys living with the missionary family, and receiving from it the training and love which Christian parents give their own children. To carry out this development a location outside of the city was required. This meant work, and time, and patience. The support of the other members of the mission had to be obtained, the approval of the Board at home, and a proper location all had to be secured. After the location was secured there remained a tremendous amount of work to do, that of buying land in pieces of fractional parts of acres, or at most a few acres at a time, until enough was obtained for a farm and school and home. Each piece had to be walked over and seen. The owner must be hunted up, and

agreed with. Many involved some court process, and all had to be registered and paid for in the end. The work of buying these small pieces of land and endeavoring to get them into a solid block was carried on by Dr. Giffen and Mr. Edie through several years. Finally in the autumn of 1922 it was decided that enough land had been purchased to make a beginning possible. The approval of the Board having been given, it was proposed to begin the building of a residence and a school. Moulding of mud brick was begun lime was bought and delivered, and location of a well and a fence was staked out when the Khartoum Muncipal Government notified us not to locate anything until streets were laid out, as this area would be taken into the city. The mission decided at once that a section which would be taken into the city could not be used for an agricultural school. Again Dr. Giffen was faced with disappointment and delay. But God does not leave His servants at such a time. In a short time a man came to Dr. Giffen and told him that a certain farm on the Blue Nile was for sale. Ten acres of this were planted to fruit trees



ALL THE BOYS IN FRONT OF THE HOME

including palms, limes, oranges, and sweet lemons. This site was visited by the missionaries in the vicinity of Khartoum. Every one who saw the farm voted that it should be purchased if possible. Permission for a change of location was asked from the Board. The Board cabled their approval, and the sale was consummated in January, 1923. The agent who sold the land agreed to purchase enough beside to make a total of fifty acres, a part of which was to be a strip connecting the part planted with the river.

During 1923 the work was pushed forward on the new site with as much rapidity as is possible in a slow-moving Eastern country. Pumping machinery was installed in two wells for the trees and other planting, the whole property was fenced, and work begun, on the dormitory and residence. Many kind friends at home "threw together" and sent us enough money to buy a Ford. This was a big boon as it made oversight comparatively easy at a distance of five miles from the city. In August of 1924 the residence was occupied, and in September the school was opened. The boys who came to the new unit were nearly all from mission schools, and a few of them were from the Boy's Home in Khartoum. At present the former Boys' Home in Khartoum is being carried on as usual. And "as usual" means rendering an excellent service. It is fuller than it ever has been. At the time I am writing its enrollment is 80.

Eighteen boys make up the enrollment of the new unit which is at a village called Gereife. Of these, tweleve are Sudanese and Mohammedan. One is an Egyptian and Mohammedan. Four are Abyssinian Copts, with training in a Protestant Swedish mission in Abyssinia. In age they range from 12 and 20, and in school work they are in grades corresponding to the fifth up to the eighth, at home. Their subjects are Reading, Writing, Dictation, Grammar and Composition in both English and Arabic, Bible, Arithmetic, History, Geography and Hygiene in Arabic, and this year an introductory course in Botany and Animal Husbandry. Just what the course will include next has not been determined. More science and agriculture, I hope.

All the boys go to school from 7:30 in the morning until 1:00 p. m., and all work in the garden in the afternoon. In addition to this each boy has an hour's work in the mornings before school. The work of sweeping and dusting in the house, making the beds, caring for the boys' tables, cleaning the dormitory and school rooms, filling the water pots, milking the goats, watering and feeding the cattle, goats, chickens, etc., is divided into shares and assigned to certain boys each month. Then besides attending school and working there is time for football, and a time for study, so you see most of the time is usefully occupied.

We have been so fortunate as to be able to bring out from home Toggenburg Milk Goats, White Leghorn Chickens, and this winter the biggest thing of all, a pair of Holstein Cattle. This pair was the gift of friends in the Pennsylvania State College. With all of this stock we will endeavor to keep a pure strain, and also to improve the various classes of animals native to the Sudan, by crossing with them. All these importations for their demonstrative and experimental value will be very useful to the school. In regard to plants there is a season when you are having your cold-

est weather in which it appears that almost anything may be grown in the line of vegetables. For fruit there are first of all dates, then bananas, all citrous fruits, mangoes, pawpaws, custard apples, guavas, figs, pomegranates and grapes. We may be able to add some olives, apricots, etc. All of these with care and water have been grown, most of them grown on our school farm at present, but the Sudanese people have not grown them or used any of them except dates and limes.

The whole idea of those who take an education in the East has been to get away from work so we feel that we are presenting a new idea, and one that will have to work its way. We are thankful that we have a group of boys who are willing to try it out. All these boys who enter are regarded as bundles of possibilities. How will they go out from the institution after a term of years? Here, separated from the influences of the city and Mohammedan home life, we will supply training of the mind and hand, we will hold up before them high ideals, and we will teach them the Gospel of Love. Then may God add His blessing, and let them go out from here with character based on personal knowledge and faith in Christ as Saviour and Master.

Will you remember to pray for the Boys' Home in Khartoum, which is overcrowded, and for this new unit which has yet to make its way.

THE WILL OF CHRIST FOR THE BLACK MOSLEM

By Miss Aulora McIntyre

IN these days every organization, every class, every convention has a slogan. Long ago men heard "Give me liberty or give me death," "Millions for defense but not one cent for tribute." "United we stand, divided we fall." These slogans have fired men's souls in times of stress and threatened calamity—and carried them to victory. I knew two men in college. They were listening to a Christian teacher. Under the spell of his words, one wrote "The Evangelization of the World in this Generation," the other penciled on his book, "America dry before 1920." With these slogans as interpretations of their purpose these men went forth zealous for the cause they espoused devoting their lives to its accomplishment.

Why will men give fortune, prospects and life itself for a slogan? Because it embodies a principle—for him who holds it and believes it, it is more than life itself.

I know another slogan thirteen centuries old and as I repeat it I doubt not that I join a chorus that reaches to various corners of the earth: "La-ilaha-illa-'llahu; Muhammadu-Rasulu-'allah." It means—"There is no god but Allah and Mohammed is the apostle of Allah."

This is the slogan of 235,000,000 people today, followers of the false prophet of Islam. From the lisping child to the hoary headed shiekh, they join in the great chorus that reaches to the corners of the earth. The devout Mohammedan prays five times a day, gives alms, drones his Koran, makes painful pilgrimages to Mecca, slays infidels for he says, "There is no God but Allah and Mohammed is the apostle of Allah."

For the propagation of this creed hundreds of thousand have died and and other thousand have been put to death. Every slogan bespeaks a cause to promote, an object to attain. Have you and I a religion worth perpetuating, a creed worth propagating?

The Church of Jesus Christ can find no better slogan than that chosen by the Layman's Missionary Movement in 1910, "The Will of Christ for the World." What greater motive can possess any individual than to accomplish the will of his leader if that leader is true?

What then is the will of Christ for the World? He Himself tells us "The Son of man came to seek and to save that which was lost," and again "As the Father hath sent me, even so send I you, '(to seek and to save that which was lost). Every one of our lives then is related to the great plan of redeeming the world. "For God so loved the world" and "Go ye into all the world" are inseparable—for how can they believe unless they hear—and how can they hear without a preacher?

But we who work in Moslem lands are tempted to question whether the Church admits that Christ's will for the world's redemption includes the Moslem World? If so why is it true today according to the findings of the World Conference on work in Moslem lands which met in Cairo and Jerusalem last spring that in proportion to their importance and extent, missions to Moslems have received vastly less attention, fewer missionaries and less adequate financial support than those of any other great non-Christian religion. Whatever may have been the reasons for this in the past the opening of the present century has seen such significiant uphevals, economic, political, social, and religious in the world of Islam that the Christian Church can never again give as an excuse for her neglect of this task that the doors are barred or closed."

No—Christ's will for the world is a will of love. He never willed that any part of the world however inaccessible any race however backward, any religion whatever difficulties it may present be excluded from His great plan. That plan includes the redemption of the Black Moslem of the North Sudan. But with what voice does Christ speak to us. I have heard a voice—the voice of a Black Moslem, saying "Come over and help us" It is the voice of need, then the voice of justice, the voice of achievements past. Surely it is their need that pleads "Come over and help us."

Thousands of Black Moslems inhabit the mud villages that one sees along the vast stretches of the Nile, the Blue Nile and the White Nile and their tributaries even to far off Darfur, where the white man is hardly known. All but a very few of these are as yet unreached by school, hospital or church. And sadder still where the lofty minaret of a mosque now rises, there might have been a church spire had we been on time; for once these people were pagan but Islam was not sleeping while the Christian church was at ease, the crescent of the false prophet was forging ahead into every village and city in that vast land. The tragedy of it is that today the church faces a mammoth task, made many times more difficult by the fact that added to the superstition and ignorance of paganism is the fanaticism cunning and treachery of Islam. My work for the past four years has been personal evangelism of the women in the homes. No where else can one get a better idea of the real

conditions in the Sudan. There you will find the real level of Sudanese life for no home rises higher than its women, no nation higher than its homes. The dark cheerless room of mud with its tiny windows near the ceiling is symbolic of the life of its inmates. In a mud walled enclosure the family and animals share the same apartments. Poverty and drudgery with resultant squalor, filth, sickness and infant mortality mark the lives of the inmates. While the Nile Valley is the richest land in the world, yet without water it is barren. When you get far enough away from the river to be beyond the reach of its water you find a barren, fruitless soil under the relentless rays of a tropical sun, the desert. A part of the inhabitants eke out a scanty subsistence along the river banks but the rest must find other means of support. To an educated and enterprising race this might not be so difficult but with the handicap of ignorance, lack of training, no modern inventions or factories, no market, it is not surprising that only those hand crafts known to their fathers are followed, the same crude time and energy wasting tools in use. If you a stranger attempt to pass thru the market of Omdurman you will be besieged by tradesmen imploring you to buy their crude wares, asking you ten times their value. On the other hand should you wish to order a number of any article at a reasonable price you will probably have to wait for months for your order and perhaps not get it at all. If they can't cheat you they don't want to deal with you. Craftiness and cunning are Moslem methods and it takes all the joy out of life if they are compelled to sell an article at its real value. Poverty leads to mal-nutrition. Children are under-fed and weak. At an early age babies are put on the lifetime diet of marissa, their native beer which is their chief article of food. A man will tell you, "Why spend a piaster for bread when half a piaster will buy enough marissa to make a man forget he is hungry?" They use it in all states of fermentation and at times it is very intoxicating. As long as they remain unchristian they will never see the wrong of it. As I rode into a yard one day I heard screaming and wild talking and saw the mother mercilessly choking her 15 year old daughter. She was like a wild beast in her fury and the girl was frothing at the mouth and lay in a stupor for sometime after interfering neighbors had dragged the mother off. I asked Zainab, the older daughter, the cause. She said, "Oh, they are drunk."

The tiny baby is slung to the mother's back where it hangs all day, bare headed in the boiling sun as she labors, carrying big loads of mud or bricks on her head, oblivious to the wail of the little sufferer at her back. It isn't because she doesn't love the child, but she must work for a bit of bread and there is no one to care for the child. It is small wonder then an extremely high percentage of these little ones die before two years of age. An English nurse told me that if a Sudanese baby survived the first four days of its life it needed a hardy constitution.

If the girl baby succeeds in passing the second milestone what woes await her! There are the facial cuttings that take place when she reaches the age of four or five. An unsterile razor is used to slash three or more great gashes from temple to chin on each cheek. That a broad scar may remain to give the desired beauty mark. The sore is kept open with mud or cotton. I have met

these little sufferers on the street their faces swollen and bleeding, hardly able to see for the pain and fever yet patiently enduring. What might such a race accomplish with endurance like that if directed in the right cause.

The preparation for marriage comes at an early age, a matter of mere buying and selling, with more heartlessness than you would show in disposing of a favorite horse. You would like to know that the man who pays a good price will at the same time be a kind master, but the father of the Sudan has not that much concern about the future owner of his daughter if the price is right. The

GIRLS' BOARDING SCHOOL, KHARTOUM NORTH.

would-be bride must submit to some more tortures. I went into the house of a pupil one day. She with two others were sitting on an angareeb as I entered. I was horrified at their appearance. Their lower lips were protruding at least half an inch in a black charred mass of seared flesh and they could with difficulty open their mouths. They looked ghastly and haggard and sick. I said "Why B. what have you been doing to yourself?" Then she told me how the professional beauty artist had come and taking a red hot needle dipped in a mixture of soot and gall, had piereced holes on the entire surface of their lips inserting the fluid with the result described. I said, "But didn't it hurt?" "Oh of course" she told me. "And didn't you cry?" I asked. "Oh no, why should I cry when I wanted it done." "It is our custom." That is always reason enough for any ordeal however brutal and barbarous for with them custom is the will of God.

There are other measures of the cup the new wife must drink of which I cannot speak. Her one hope of joy is when she holds a son in her arms and woe to that unfortunate wife who never does so! She may look forward to the "thrice I divorce thee" the sad life of a divorced widow. She may be sure that she alone may not claim what meager affection and provision her husband may see fit to give. Other wives will be sure to share with her and very likely to take what has been hers. We had a bright, intelligent girl in school. She had declared her intention of becoming a Christian. Immediately her mother and step-father who had made no provision for her for nine years she had been in school, asserted their claim to her and found a husband for her, a man with another wife and children besides a divorced wife. He came to the school to beg for her, making beautiful promises that she should be allowed to read her

Bible, come to church etc. all of which he quickly forgot as soon as he gained his purpose. We made every protest we could and tried to persuade Basheeta to stand firm, but some bright colored silk dresses, baubles of jewelry together with unspeakable disgrace among her people should she not marry, carried the day. She submitted to circumstances and went with the man. Today she is a sad-hearted forsaken wife living in poverty and neglect, the only bright thing in her life, the memory of her happy school days.

Then the wife, daughter or sister is ever liable to the lash or rod or cruel scourge which Mohammed advised his followers to use when they felt it necessary. I came to a home one day to be met by the girl I expected to teach. In great consternation she cried "O why did you come? did Zahara not tell you?" Then she hurriedly slipped me around, out a side entrance to avoid observation of some men and then I found that her brother had given her a fearful beating as a result of my last visit with threats of something worse another time.

So we might draw out the pitiful story of the suffering and sorrow that is the lot of the Sudanese women. Though the women are the greater sufferers yet the religion of Islam takes no less tribute from its male devotees. With no appeal except to passion and to gratification of the baser appetites what can such a religion do for them? You may say that some of the same vices exist among Christians that prevail among Moslems, but you need to remember that they exist in spite of the religion of Jesus Christ and not because of it.

The women of the Sudan are almost 100% illiterate and there exists a very high percentage of illiteracy among the men. They are improvident and lacking in enterprise. The thought of laying up for a rainy day never occurs to them. Custom makes imperious demands and they are as much slaves of "what *will* my neighbors say" as we of more enlightened lands. Custom prescribes that at a wedding, birth or funeral, a lavish feast must be provided and regardless of consequences they one and all adhere to this custom. But to beg is no disgrace so be they ever so improvident there is always the avenue of the wayside beggar and it is the more encouraged since alms giving is one of the five pillars of the Moslem faith. The pious Moslem never stops to enquire the worthiness of the beggar but thinks by giving to him he has added to his own list of merits. Much physical strength is wasted in the all night religious revels. Especially is this true during the feasts and fasts. They fast several times during the year, the longest fast, Ramadan lasting a month. From dawn till sunset, they neither drink, eat nor smoke spending the day sleeping and the night in feasting. The shops report bigger sales of food during Ramandan than in any month of the year. Our work is often interrupted. The women in the homes are sometimes hardly approachable. They are hungry, thirsty and sleepy and more than usually fanatical and I find I must be cautious lest I offend them.

I would not have you think however that the Sudanese have no good qualities. I have simply told you a few things in which they are the victims of a false religion and unenlightment. To prove that this is so I need only to introduce you to our Sudanese pastor. He is a fine Christian gentleman, a graduate of

Assiut College in Egypt, speaks excellent English. He has a fine mind and preaches good sermons, is trustworthy and conscientious. Then there is my Sudanese Bible woman, Um Sadeega. Forty years ago she, a little naked girl, followed a slave caravan for months across the desert. She was finally rescued from the slave dealers by our missionaries in Egypt, placed in the P. M. I. in Assuit and there became a Christian. She has been my sole assistant since I opened up work among the women in Omdurman and I left her to look after all my work there until the arrival of Miss U. Coie.

Then I would have you know some of those bright clever Sudanese girls who have come out from Islam over there in our G. B. S. in Khartoum. If you could know what it has cost Elizabeth and Ruth and Saieda, Aisha Hanim and Fatma, and what it will still cost them to openly declare for Christ you would feel pretty sure of their sincerity. These older girls are now able teachers on a salary in the school. We can rely on them in every way. When one day calamity threatened one of our little girls who had declared her intentions of being a Christian, these and others of the Christian girls were found in the prayer room calling on God in behalf of their sister and clouds broke away. They have payed a big price in sacrifice and danger. You have paid a price in prayer and gifts. Has it been worth it?

For answer I would take you for a visit through that splendid Girls' Boarding School. I would have you see those boys in that haven called the Boys' Home with Dr. and Mrs. Giffen to father and mother them. I would have you look into some of the eager faces of my pupils in the homes. How glad you would be for all you have done and you would wonder how you could do your part for those other thousands of boys and girls, men and women for whom no provision is being made. There are some 143,500 to care for and we and the English are at present ministering to about 1,000 in all. Yes you would long I am sure to continue what you have begun and you would want to do more and enlist others. Friends, we have barely made a beginning but it has paid. We have wondered sometimes as we have seen the attitude of the women change from cool suspicion to warm affection and confidence. What did it? Why should they be willing that I a foreigner, and as they believe a follower of a false religion, come into their homes? Then I remembered that you were praying, that the 407 Prayer League was praying, that the women of the numerous prayer groups were praying and while you prayed over here incomprehensible things were happening over there. Why did that father bring his boy to us where he knew we would teach him the Christian religion, when he might have taken him to the fine well-equipped government school a block away where he knew they would teach him the Koran? Why are our schools full to over-flowing and every facility we have for taking new pupils exhausted? Well it is the way God has of answering prayer. And when we get those new buildings promised by the N. W. M. when the new workers arrive, and the new and waiting and untouched districts are entered, and the old openings more fully occupied in this great Sudan now under the blighting darkness of Islam, what a day of rejoicing for us all as well as for those whom Christ wills to save from these black Moslems of the Sudan.

May I take you, whose gifts are making possible this work in Omdurman, into a plan, a vision that I have had for sometime for the future of the work there? There is coming a day when some of these women and girls who have seen the light are going to admit it into their hearts. They are going to brave the fury of relatives and friends. They are going to lay themselves willing sacrifices on God's altar, they are going to rend out of their hearts those things that have been dear to them in the past, they are going to come out from the false religion of the haughty Mohammedan and accept that of the humble Christ! What will it mean? It will mean that some of them will be homeless, no school to go back to as their Alma Mater, no Christian community to shelter them, forsaken of family and friends. What is the vision I would have you see? It is a community home where we can take these needy ones, a training school for Christian workers whose only education has been that received from Bible women in the home. One of the best Bible women our Egyptian Mission has ever produced is one of this type, Sit Farosa, a woman who was married at 12, her husband dying soon after. Then a Bible woman came to her home, she learned of Christ, accepted him and dedicated her life to his service. Without any school training she is now a wonderful Christian worker, devoted, and earnest and indispensible in the women's work in Khartum and Khartum North. We would set twelve Bible women to work in as many districts in Omdurman not to mention the hundreds of untouched districts in the outlying villages and cities. But where shall we get these workers? For four years I have waited till a Bible woman could be sent us from Egypt. The Egyptian missionaries were willing to spare one, though they could ill do so, had one been found willing to come, but as yet none have been available. We have graduates from our Girls' Boarding School but places in the school are waiting for them as fast as they are available and of course these places have the first claim on them. So where shall we go to look for our Bible women? Right here in Omdurman from among these black girls whose hearts the Lord will touch. One of these girls I have already spoken to about coming to live with me when I return. Our little rented house for Bible women will not accommodate extra occupants so we look to the day after the completion of the N. W. M. when we can ask the Board for such a home in Omdurman. Our thought is to have a number of rooms sufficient to house at least six Bible women, a place where they can do their own cooking and keep a few chickens which is the delight of every Sudanese woman's heart. Then a bed room for each of two missionaries, a kitchen and dining room, a school room and meeting room where we can conduct sewing classes, Bible classes etc., for the women who come from outside, and if possible a room for a nursery where working women may leave their babies while they go to work. We could find competent girls whom we could soon train to care properly for the babies and it would give us wonderful opportunties to give the women lessons in the care of their children as well as winning their hearts and possibly their souls. Opportunities are numberless and as if God were inviting us to take advantage of this opportunity which will mean so much to the women of Omdurman, He gave a wonderful answer to prayer during this past year. A fine plot of ground

containing perhaps five acres joins our mission property on the east. We have coveted this land for years to make the necessary extension of our work and last year through the kind interest of an English official this land was granted the mission free of charge. It will accommodate several buildings so one of the N. W. M. extensions of the Boys' school has used a corner of it. It is the thought of the mission in Omdurman that here would be an ideal location for the much needed home for Bible women. It adjoins the parsonage so makes it safer and less lonely for the missionary in charge. Also there are the advantages from the point of economy for it has a good well which is a great asset in a desert land. Then the matter of care taker garden etc. could be more economically managed in connection with the other mission buildings.

Won't you join your prayers with your gifts that the Lord may make possible this refuge for the women of Omdurman.

It costs the church how much to give one of these girls ability to read and an opportunity to learn the Bible? For two lessons a week for a year it costs just $5.00. Have you spent $5.00 for gasoline recently? Well $5.00 in Omdurman may save a black girl's soul. Have you spent $5.00 for a fall hat? Well $5.00 may provide a year's training for a future worker who may win other Sudanese girls to Christ. Have you perhaps paid $5.00 for some amusement? Well $5.00 may enable some lost child of the Sudan to get a personal touch with the missionary or Bible woman—may be just the amount needed to complete the work started in the school but frustrated because the little girl was taken out to be married. I think I am safe in saying that work for the women in the homes can be done with the least expense in equipment and workers of any work we have. People have the idea that we reach only older women in the homes but this is far from being the case. In the first place women in the Sudan do not often get old, life is too hard, the odds too much against them. I recall two among 75 pupils who have grey hair, the rest range from 15 to 25.

Friends have you heard the call? Has Christ revealed his will to you for these women of the Sudan through their need, through their worthiness, through the opportunity, through the results? Has he revealed it to you in the voice of those who are yet waiting for that which you and I have to give them? Waiting for the only remedy for all evils which custom and religion have brought upon them, the religion of Jesus Christ?

Has he revealed it to you in the high privilege that has been yours in being born in this blessed Christian land? O how you would love it and appreciate it if you lived over there awhile! Has he revealed it in the precious memories of your own Christian home and parents, the opportunties of Christian School, Sabbath School and church? Those privileges have been yours and mine through no virtue of our own but through the grace of God and through the missionary vision that brought the light of Christianity to Europe. We of the West must take it back to the East from whence it first came to us. What a privilege is ours to repay to debt we owe.

In making this appeal for the Black Moslems I have tried to fairly state the case. I have not tried to conceal their faults, the difficulties in approaching them, the patience necessary in awaiting

results. Perhaps I have overlooked some of the brighter details of the picture, but we shall leave it stand. For we would call to the standard those who are ready to face a hard task, those for whom the difficult thing has its appeal. Yes, there are joys in the work, which I am sure I have failed to stress as they deserve, there are compensations for any rigors of climate, lack of physical beauty in this desert land of unlovliness, in its people, lonliness which only those know who have been privileged to be co-laborers with Christ in his seeking and saving those that are lost.

To know and to do Christ's will for the Black Moslem. Friends won't you make that your slogan:

He that willeth to do
His will shall know.

" 'O God' I cried, 'why may I not forget?
These halt and and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!

And the Thorn-crowned One
Replied, *'They thronged Me too. I too have seen!*

'But Lord, Thy other children go at will'
I said protesting still.
'They go unheeding. But these sick and sad,
These blind and orphan, yea and those that sin
Drag at my heart. For them I serve and groan.
Why is it? Let me rest Lord. I *have* tried—'

He turned and looked at me:
'But I have died!'

But Lord this ceasless travail of my soul!
This stress! This often fruitless toil
These souls to win.
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not *mine!'*

He looked at them—the look of One divine;
He turned and looked at me. *'But they are mine!'*

'O God!' I said I understand at last.
Forgive! And henceforth I will bond-slave be
To Thy least, weakest, vilest ones;
I would not more be free.'
He smiled and said,
'It is to Me!' "

LUCY RIDER MEYER.

CLASS DAY AT LUXOR GIRLS' BOARDING SCHOOL

By Miss Bessie A. Wallace

AMONG the days held pleasant in memory in the history of the Luxor Girls Boarding School is that of Monday the eighteenth of May of this year. It was the day for the presentation of diplomas to the class of 1925, and combined with that was what might be called the "house-warming" of the model mud-brick house recently erected on our school grounds. The new house is designed to be the center of the Domestic Science teaching of the school and the money for it was donated by Mrs. Louise Brigham Chisholm of Cleveland, Ohio. But more about that later.

MAKING THE BRICK FOR THE NEW HOUSE. LUXOR, EGYPT.

This was not the public graduation for on account of the extreme heat when school closes in May, that is held in the middle of the year, just preceding the holidays. At that time a big entertainment called the "Ikhfal" is given in which the seniors make their speeches and every member of the school has a part as well. To this the public is invited. The diplomas are not given until the end of the year.

On this occasion were present the teaching force of the school, both American and Egyptian, Mrs. Edward Whiteside, who is an aunt of our principal, Miss Whiteside, and who has been a guest of the school during the winter, Miss Laura Walker head of the Bible work for women in Luxor, Sitt Lucia Samuel the first graduate of the Luxor school and mother of one of our graduates, the girls of the two lower classes, and the two members of the graduating class, Gomer Monsour and Leila Samuel in whose honor we were gathered.

After prayer by Miss Whiteside, the program began, with a piano solo by Leila Samuel. Leila has been taking music during several of her school years and her playing showed the result of good training. This was followed by an interesting little speech by Miss Whiteside, in which she reviewed somewhat the work of the school, and what the school stands for, complimenting the graduates on their successful completion of the school work. She showed

how it was a real achievement on their part, for so few girls to stay in school until their graduation.

Mrs. Whiteside then had the honor of presenting the diplomas which she did in her usual kindly, pleasant way preceded by a short speech, in which she made the meaning of the diplomas very plain as they are given only to those, who by faithful study and hard work have made themselves worthy.

After this the Class Will was read by Gomer. It was well written and the girls of the lower classes who were present felt gratified for what was bestowed, especially for the privilege of talking in the line, and for the good example they were called upon to remember and follow. This was responded to, by Kareema Hanain, who will be a senior next year. She thanked the Seniors for their remembrances and assured them that the new senior class would benefit by their example and even improve upon it.

Miss Whiteside then presented the graduates with the class pins. A little history of these pins might be interesting. About four years ago the Sultan of Egypt visited the Luxor school, and left fifty pounds, about two hundred fifty dollars, to the Girls' School and the same amount to the Boys' School. The interest on this money was to provide pins for the two receiving the highest grades in every graduating class. They are beautifully designed, and the one set with a diamond is given to the pupil receiving highest honors, while the one set with a ruby to the one receiving second place. In our class of two graduates, Gomer received the diamond pin and Leila the ruby.

CLASS DAY AT THE LUXOR GIRLS' BOARDING SCHOOL
Picture taken on roof of the new model mud brick house, the two graduates in the center.

A piano solo by Mary Michael of the junior class, who has a nice talent in music, completed the program.

Then began the second event of interest when we all adjourned to the new house for refreshments. Like other houses of Egypt it has a flat roof, the walls extending above forming an enclosure around it. Under the efficient direction of Miss Rose Mintier our teacher of Domestic Science, the sixth grade girls had transformed the roof into a veritable tea garden. Tea tables, settees and chairs had been tastefully

arranged and decorations of the stars anl stripes, with growing plants and Egyptian banners added much to the attractiveness. The company assembled first at one side and a picture was taken with the two seniors in the center of the group. Then Mary, Rifqa, Shafeega, Doulet Nazeera and Annie, the willing helpers of the sixth year assisted Miss Mintier in serving the lemonade and cake.

Sitt Lucia Samuel made an appreciative speech, showing that her command of English was still very good, though she had not used it extensively since her graduation twenty years ago. It is interesting to note that Sitt Lucia was the first graduate of the Luxor School and that her daughter Leila numbered the one hundredth.

And now a word more about the new house. When Mrs. Chisholm visited the school two years ago, she offered to give the necessary funds for building an inexpensive house that would be an improvement over the common mud brick house of Egypt and yet show what could be done under ordinary conditions as they exist in Egypt. This spring the house became a reality under plans worked out by Miss Mintier and put into execution by Mr. Hoyman head of the Building Committee of the American Mission in Egypt.

It was interesting to watch the process of its erection, for the mud bricks were made on the school grounds, and we eagerly noted its progress from day to day until it reached completion, when we felt that a dream had been realized. There is to be a "baby in the house," a large doll for which the girls in the sewing classes are making a wardrobe, and it will be used for an object lesson as to the best way of taking care of children. Thus it is hoped that the model house will be the means of showing forth the best methods of home making in every department and many thanks are due to Mrs. Chisholm for making it possible.

Altogether the day was a very happy one, and when we separated at its close, we all felt very proud of the new house, of the school and of the girls who go out from it influence. We are assured that with the blessing of God the school is going forward to greater work in the future.

IF I HAVE EATEN MY MORSEL ALONE

"If I have eaten my morsel alone!"
The patriach spoke in scorn,
What would he think of the Church
Were he shown heathendom, huge, forlorn;

Godless and Christless, with soul unfed,
While the Church whose ailment is fullness of bread,
Is eating her morsel alone.

I am debtor alike to the Jew and the Greek,
The mighty apostle cried,
Traversing continents souls to seek,
For the love of the Crucified.
Nineteen centuries since have sped;
Millions are perishing; we have bread,
And we eat our morsel alone.

And ever of them that have largest dower.
Shall heaven require the more;
Ours is knowledge, affluence, power,
Ocean from shore to shore
While East and West in our ears have said,
"Give us, oh give us your Living Bread!"
And we eat our morsel alone!

"Freely as ye have received, so give,"
Bade He who hath given us all.
How can the soul in us longer live
Deaf to their starving call?
For whom the blood of the Lord was shed,
And His Body broken to give them bread,
If we eat our morsel alone.

—Selected

RESOLUTIONS ON THE DEATH OF MRS. GEORGE MOORE

By Missionary Asssociation of Egypt.
W. P. Gilmore, Secretary

Deep and spontaneous were the feelings which stirred within us when we, the members of the Egyptian Mission, heard of the home-going of Mrs. George Moore. The circumstances under which we received the cabled message were peculiarly fitting. We were in the afternoon session of our day of prayer. Just at the close, our leader who is a Xenia Seminary graduate, feelingly informed us of the sad news. Then as a result of his acquaintanceship with Mrs. Moore during seminary days, as well as since, he was able to say: "I think Mrs. Moore would want us at this time to sing from Psalm "16." Though eyes were misty and voices broken, we sang the following words impressed anew with the beautiful meaning:

In sweet communion, Lord, with Thee
I constantly abide;
My hand Thou holdest in Thy own
To keep me near Thy side.

Thy counsel through my earthly way
Shall guide me and control,
And then to glory afterward,
Thou wilt receive my soul.

Thou showest me the path of life;
Of joy a boundless store
At Thy right hand is ever found
And pleasures evermore.

Since the first feelings and impressions, our thoughts have often turned to her who was a warm personal friend to many of us, and a staunch friend of the Mission. We see her at her home where she herself, as well as her home, said: "Let me live in a house by the side of the road and be a friend to man." What a friend she has been to man! A world-long road passed the Moore home. Men and women and young people in all the United Presbyterian Church have been touched for the better by this contact with this life through the Magazine. Many have been privileged to actually visit the home and have intimate fellowship. A missionary thus favored remarked that it was at that home where she last heard the voice of her mother, and that after the mother's death Mrs. Moore often referred to the incident. Others have been favored in meeting Mrs. Moore at the W. G. M. Conventions and at the New Wilmington Conferences, and there hearing her enthusiastic presentation of her department of work. In many ways we missionaries have been in the large company who have been favored by contact with this strong and useful life, and remember the same appreciatively.

It is only a matter of days since Mrs. Moore paid a beautiful tribute to the life of the late Dr. Jongewaard, and gave expression to the depth of the sorrow over the sudden ending of her earthly life. In so doing she included a characteristic appeal for new recruits. At all times both the worker and the work seemed to stand out prominently in her mind. To the last her great heart went out to individuals and her hand was active for the advancement of the Kingdom. But now the faithful hand has laid down the pen. The time has come for the writer to rest from her labors.

To Mr. Moore we extend our sincere sympathy in the breavement which he has sustained. And with the Women's Board we fellowship in the loss of this co-worker who has been such a loyal friend, performed such a great Kingdom service, and now has gone to a wonderful reward.

LETTER FROM THE SUDAN

Dear Mrs. Campbell:—

Your cable which read as follows: "American, Omderman. GNINSMEZ-OB Mrs. George Moore "GRAAHFAH-IV" and signed. "Campbell" was received here an hour or two ago and I decoded it to read:

"We regret to report the death, after a short illness, of Mrs. George Moore of the Magazine, she passed away peacefully July first."

I am sure that this will be sad news to all our missionaries. Personally I had not the privilege of knowing Mrs. Moore, except through slight correspondence but I had always thought of her as a good friend of the Mission work and the Missionaries. Others of our Missionaries knew her personally and will be deeply grieved to know of ou loss.

We sincerely sympathize with you and your Board in the loss you have sustained.

Sincerely yours,
J. K. GIFFEN

A CALL TO CONSECRATION

In a personal letter received a few days ago by the new Editor of the Women's Missionary Magazine was this beautiful passage: "The August number of our Magazine has been received. It is replete with good things, rich in thought and information and full of sad sweet memories of our dear departed ones. The work and the workers are set before us in a dear personal way that should bring us to our knees and arouse in us a new zeal and consecration to our Master's service.

As I read, through a rain of tears, the tributes of love to Mrs. George Moore and Miss Hazel Flagg, I felt a new inspiration, a sort of new consecration, and a great longing to be used more largely by God in His work."

THE NEW WILMINGTON MISSIONARY CONFERENCE AUGUST 5-12, 1925

By Mrs. Joseph M. Heagen.

"REMEMBER Jesus Christ." These words greeted us as we entered the Tabernacle each day during the Conference. Truly they became an address delivered, a lesson taught or our motto. Scarcely was a talk given, a prayer offered that these words were not mentioned.

It will be easy to remember many, many friends and speakers and teachers that we met and learned to love and admire while at the New Wilmington Conference but better still it is going to be much easier for us to "Remember Jesus Christ" this year, because of the associations and lessons learned while with these friends and leaders.

SPECIAL FEATURES

This was the twentieth anniversary of the N. W. M. Conference. How it has grown! From a mere handful to an enrollment of over six hundred. The birthday dinner was Tuesday. Special tables were reserved for the missionaries and board members with the two Foreign Secretaries—Mrs. H. C. Campbell and Dr. W. B. Anderson gracing the heads. Very pretty indeed was the "Birthday Cake" with its twenty pink candles.

A most enjoyable reception was tendered the Conference by the faculty of Westminister College, on Friday evening. The reception was held on the campus and it presented a beautiful sight with its many "blue and white" lanterns. Four trees had been marked as our four mission fields. The missionaries were asked to gather about their respective trees and greet their friends. Egypt and India had quite a crowd of hosts and hostesses but how nice too, to greet ones from our two youngest fields—Sudan and Abyssinia. Dainty refreshments were served in the dining-room of New Wilmington's beautiful new United Presbyterian Church.

Quite an unusual feature on Sabbath afternoon was the ordination of one of our young missionaries—Mr. Lourie Anderson. This was in charge of Mercer Presbytery with Dr. Chas. W. Wallace presiding and preaching the sermon. The Rev. Neale, pastor of the New Wilmington congregation, gave the charge to Mr. Anderson. The service was very solemn and most impressive. Mr. Anderson, with his bride sails this fall for the Sudan.

By the way we had several brides and grooms—all going to the foreign field. Gladly did we extend our congratulations and best wishes with the "rice showers" thrown in.

MISSIONARIES' NIGHT

Truly every day and every night missionaries were much in evidence but Sabbath night they were given all honors. In fact the large platform was not large enough to allow each one a chair and some were compelled to sit at the side. Mrs. Campbell introduced the missionaries of the Women's Board and Dr. W. B. Anderson those of the Foreign Board. Miss Lois Boyd spoke for India, Mrs. Mary K. Coventry for Egypt, Rev. J. A. Heasty for the Sudan and Mr. Fred Russell for Abyssinia.

BIBLE HOUR

There were three Bible classes. Dr. W. R. Wilson of Pittsburgh Theological Seminary taught the adults, Dr. R. T.

Campbell, President of our Sterling College taught the girls, and "Bill" Bryan of Princeton University taught the boys. According to reports "Bible Hour" was the most popular hour of the day.

As "Bill Bryan" took the boys through the Gospel of Mark, he helped many a boy to know Jesus Christ and how to "Remember Jesus Christ."

Dr. Campbell chose for his class a study that is much needed to-day—A study of the Creation, the psychology of religion, the death and burial of our Lord, and the resurrection of our Lord.

Heart-searching indeed were the lessons given the adults by Dr. Wilson in his exposition of Paul's letter to the Phillippians.

INSTITUTE HOUR

This period marked the closing of the morning program. All were invited and very few failed to come. Here were practical talks given by our young people on—What is a Christian?—The Vigorous Christian Life—Bringing Others to Christ. These talks were most helpful as these young folks gave of their own experience. Truly the Christian life, the vigorous Christian life was made plainer to not only girls and boys but to men and women.

"I came that they may have life, and may have it abundantly."

Mr. Phillip E. Howard, " Sunday School Times" man (also father of Conference cornetist) had charge of this hour Monday, Tuesday and Wednesday.

Problems of the Christian life were solved and Mr. Howard told us very forcibly that if we allow discouragements to annoy us that we need to examine self and see if we ourselves aren't slipping from God. Keep near to God. Keep right with God, then we, too, can say, "I am happier now when I am unhappy than I was before when I was happy."

THE AFTERNOONS

These were devoted to rest, to interviews, or recreation. Showers frequently interefered with the program planned but no one lacked for fun and the "corn-roast" "water-melon feast" or hike were just the thing for some, while others were busy at the tennis-courts, ball diamonds or the old swimmin' hole. Ask the boys to tell you about the exciting ball games.

SPEAKERS

A Vesper Service and a Platform meeting were held each evening. Space will just permit the mentioning of the following speakers in addition to the ones already referred to—Dr. Mills J. Taylor, Miss Emma Dean Anderson, Mr. Fred McMillan, Dr. Judd, Dr. J. P. McCallie, Mr. Walter Frazier, Dr. H. L. Findley, Dr. J. Gregory Martin, Miss Ruth Beatty and Dr. W. B. Anderson. How could one listen to any one of these without having our hearts stirred within us, without having more knowledge and a wider vision, without determining to "present our bodies a living sacrifice" and to go down to our homes, to our daily tasks to "Remember Jesus Christ."

"In all thy ways acknowledge him and he shall direct thy paths."

MISSION STUDY

Mission Study and Miss Anna Milligan are synonomous. Again sickness prevented Miss Milligan's presence to lead in the Mission study at New Wilmington. Miss Kensil of Philadelphia very ably did this work. Four textbooks were used, our two denominational books—"Facts and Folks In our Fields Abroad" and "The U. P. Church

and Its Work in American;" the interdenominational books—"Looking ahead With Latin America" and "Prayer and Missions." It was necessary to have ten classes. With the exception of the new missionaries (who were beginning their language lessons under Dr. Cummings) and a few leaders who were busy at other important tasks, I believe everybody else was in a Mission Study Class. We were requested to join a class and stay with it throughout the conference. We would have liked to visit other classes, for each of the ten teachers presented his text book in a different way, but thought it best to obey the rules. Hence, I asked several girls who were attending their first conference to given me their impression of the Mission study class. Allow me to quote from some.

LOOKING AHEAD WITH LATIN AMERICA

"Mission study develops a sense of fellowship with and appreciation of the people of the foreign countries. We learn that they are not entirely ignorant, and have virtues as well as faults. From a study of this book we learn of the vast wealth of resources of Latin America; of the youth movement for more light for the people; of the rise of womanhood and the great work woman is doing to develop a single standard for both men and women; of the Indians. their past glories, present squalor and ignorance, and possibilities for future greatness.

Finally, we learn that we may help the Latin Americans to develop to the highest possible point. They look to us for guidance and it is our job to put into practice the doctrines of Christianity, and to show them the immense possibilities of a God guided nation. We must help them to throw off the shackles of the Catholic church, and to follow the true teachings of Christ."

THE U. P. CHURCH AND ITS WORK IN AMERICA

"I was greatly impressed by the fact that those who had founded the church, built it up, and established our Home Missions had "Remembered Jesus Christ" If we, and the others who are now in the church, also "Remember Jesus Christ," greater and nobler things than those of the past, may and will be achieved in the future."

"I was brought up a Lutheran not a United Presbyterian and consequently knew very little of our church history. This study has done me much good. It has given me much inspiration to learn of the character and the wonderful, sturdy faith of the ones who founded our church."

One cannot but wonder how far reaching this mission study will be. Will not these hundreds who attended classes while at the conference go back to their homes and to their congregations realizing that mission study is a vital factor in the evangelization of the world and that this study will increase their efficiency in the service of Jesus Christ?"

Let us pray that in the months to follow many new classes will be formed and that through them may come poured out blessings upon the entire church.

"He who began a good work in you will perfect it until the day of Jesus Christ."—Phillippians 1:6.

MONMOUTH CHRISTIAN WORKERS' CONFERENCE

By Rev. J. F. Jamieson D. D.

"COME ye apart, and rest awhile," was heeded by a goodly number of the disciples of Christ in the vicinity of Monmouth, Ill., July 10-19.

The place was the campus of the college, with its splendid accommodations. The dormitory, the auditorium, the class rooms of Wallace Hall, the Y. M. C. A. room in the Carnegie Library, the gymnasium with its swimming pool, the athletic field, "Valley Beautiful"—all made their contribution to the comfort, the recreation, and the spiritual uplift of this ten days retreat.

The Committee had given much thought to the personnel of the program, in the hope that such leadership in thought would be in charge, as to make these days highly profitable. When the days came to a close, the committee was greatly gratified. Those in attendance were enthusiastic in their expressions of delight with the program. Our veteran secretary of the Home Mission Board, who has been in so many "retreats," testified privately that he thought it was the most profitable Bible Conference he has yet attended. On the closing day subscriptions were taken for a similar conference for next year. Twice the number of tickets were engaged as had been taken this year.

The Conference for this year had been named a Christian Workers Conference. It was designed to give special help to Bible School workers, to young people in their living, as well as in their special departments of church work; to those who may be called upon to conduct Mission study classes, whether in the Foreign or the Home studies; and by waiting upon God with his word to feed the spiritual life of all. There was a happy realization upon this design.

We were favored with the presence of several of our furloughed Foreign Missionaries. Not only were there Home Mission workers, but both our Tennessee and Kentucky Mountain fields were represented. All of these were heard, and some of them repeatedly.

Dr. J. D. Rankin of the Pittsburgh Seminary brought a vesper message, daily, which while addressed to the young people was heard by their elders with equal ardor.

Mrs. J. A. Crawford of the Home Mission Board, who had impressed the city, as well as the conference with her generalship in presenting on the opening night, the pageant: "America's Unfinished Battles" did yoeman service in her daily studies with Dr. W. E. McCulloch's new book for Home Mission classes.

Concerning Prof. J. Brad Craig, our new Bible School Secretary, much had been heard, but few of the Conference people had seen him. There was high expectation. The verdict after being with him for ten days was, that our denomination had wisely called this Christian educator into our Bible School Departments. Would that all of our Sabbath School officers and teachers could wait upon his training.

The great strength of the Conference lay in the daily study of the Word of God. To lead in this we had the presence of Dr. E. J. Pace, known widely because of his weekly cartoons in the "Sunday School Times." The first eight chapters of *The Romans* was the portion chosen for this season. Young and old were delighted with these expositions. The theologians present, marvelled at the new wealth found in familiar Scripture. His apt illustrations, at times with the crayon, at times in word picture, held the young people,

enraptured, while unfolding the deepest theology of this great treatise of St. Paul.

After hearing Dr. Pace on Romans, we can understand, somewhat, how John Calvin had the crowds throng his services. Relish for the meat of the word, is perhaps dependent somewhat on the feeder. Even today there is great hunger for the fundamental truths of the Bible. Dr. Pace found for us the kernel of the word, as he brought us to Rom. 3:21-26.

Whatever be the field of Christian service, there is uplift, new strength, heartening, and stimulus for toil, by such coming apart from the usual engagements, and spending a period of time with the word of God, under some capable leader.

The devotional atmosphere of the Conference was warming to the spiritual life. Not only was there the family worship for the dormitory household, but there was the prayer room in the college Library, where a group met in the early morning, prior to the opening period of work.

The genial presiding of Dr. R. A. Hutchison; the thoughtful attention of President McMichael as Chairman of the Committee and general host, the kindly service of Prof. Dales Buchanan as Secretary of the Committee and business manager; together with the social programs of Mrs. Mazie Graham as matron of the dormitory, and the recreational programs of the college coach, gave a happy social atmosphere, which blended charmingly with the spiritual, and we are sure contributed materially to it. The day following the close, the Committee met and re-organized for next year, selecting a date some two weeks later, planning for still better things than this year, as the promised patronage cheered them on.

THE PACIFIC COAST HOME MISSION CONFERENCES

By Rev J. C. Kistler D. D.

TWO Synodical Home mission Conferences were held on the Pacific Coast this Summer. The Synod of California held its Conference at the Pacific Palisades, one of the most beautiful places on the Pacific Coast while the Synod of Columbia held its Conference meetings at Corvallis, Ore., in some of the buildings of the Oregon State Agricultural College. Both meeting places were ideally located and while different in many particulars, each place had much to commend it.

In connection with each conference a meeting of the respective Synods was held, also brief meetings of the constituent presbyteries. The time occupied by the Conference was of one week's duration. The California Conference convened on June 29th and Columbia on July 14th.

Dr. G. E. Raitt the genial Synodical Superintendent presided at the California Conference while Rev. W. A. Stewart the efficient moderator of Columbia Synod was the presiding officer in the Columbia Conference.

The singing was an inspiriting feature of both Conferences. The heartiness

with which the United Presbyterians out on the Coast enter into the song service would have convinced any listener, that the singers loved the songs they were singing. We learned something new about Dr. MuCullough at the Palisades. We had known before that he was a forceful preacher, a keen logician, an accurate historian and a faithful friend but until we heard him at the Palisades, we had not known him as an efficient leader of a chorus choir. Rev. Geo. J. Cunningham, the loved pastor at Boise, with his generous physical proportions and his broad smile was the leader in song at Corvallis and he did his work well.

Many of the same speakers appeared at both conferences. There was Mrs. John Ferguson, President of the Council of Women for Home Missions, Rev. John Ferguson, Executive Secretary of the Lord's Day Alliance of New York, Dr. R. T. Campbell, President of Cooper College, and Board secretaries, Drs. E. M. Milligan, J. E. Bradford and J. C. Kistler. Dr. Campbell had charge of the Bible hour at both conferences. Mrs. Ferguson had a mission study class at both conferences. Rev. William Sutherland of our India Mission had a mission study class at the Palisades and Rev. F. J. Mitchel of our India Mission gave an address while Mr. and Mrs. Fred Russell of our Abyssinian Mission gave a missionary dialogue and exhibited a series of Foreign Missions pictures pertaining to their work. Even though these were Home Mission conferences the features of having something of the Foreign Mission work is admirable for after all, the field is the world. Bob Shuler the "fighting parson" of Los Angeles was heard with interest at the Palisades while Dr. Hugh Thompson Kerr a noted Presbyterian divine of Pittsburgh addressed the Corvallis conference.

The morning prayer service at both conferences made a helpful beginning for the work and the pleasure of the day. The large attendance at these services and the devout interest manifested in them was indicative of the fact that the Holy Spirit was present with His people there.

A noticeable thing in both Conferences was the large number of young people and children in attendance. They came to the conferences, father, mother, children—all came and there was that in the conference that interested all. Some of the families travelled in their autos as much as six hundred miles to attend the conference and when the conference was over they felt that they had been richly repaid for the time and money spent.

There are many values accruing from conferences like this. There is a real spiritual uplift to those who are privileged to attend. The seven days association give many opportunities of renewing old friendships and meeting new friends. Members from different congregations in the Synod have a new interest in sister congregations and are bound more closely to them because of conference acquaintance and friendship. Secretaries from the denomination's Jerusalem have opportunity of seeing new fields and discussing with the workers the problems which confront them and it gives to young people and children a new vision of the "fields white unto harvest" and what our church is doing.

MUSKINGUM BIBLE CONFERENCE

By Miss Dorothy Collins.

"Behold how good and pleasant it is
For brethern to dwell together in unity."

WITH the Psalmist of old how oft our hearts did echo these words as we congregated with the 700 delegates who attended the recent Muskingum Bible Conference. And to all who, for another year, are contemplating a vacation of genuine re-creation and uplift we would say most heartily "Come thou with us and we will do thee good."

Especially would we speak of the wholesome good times and fellowship enjoyed by all. Those who had charge of the recreation hours, it seems to us, proved beyond a doubt that young people can be made to have a good time without even the suggestion of questionable amusements. Clever groupings at the tables where the meals were served in the Girls' Dormitory, a watermelon feed, a treasure hunt which proved to be a search for Bible verses secluded in nooks about the campus, an afternoon of outdoor contests and track meet, a hay ride to the top of one of Muskingum's famous hills with a corn roast at the end of it, an afternoon tea, a picnic supper, an evening of song around a huge bonfire with plenty of marshmallows in evidence with the fire burned to glowing embers, a lovely reception by President and Mrs. Montgomery, a seranade by the fairer sex and return visit by Camp Hofrex on another night—these all helped to drive dull care away and make our stay at Muskingum a happy one.

One of the most delightful forms of recreation was found in gathering around the piano in the big reception room—perhaps one hundred and more young people would be present—and with Isabel Hannah playing and Mr. Van Brooks directing, for an hour or so the walls would ring with the sweet music of the Bible Songs. Could anyone imagine a more pleasing picture or contented group? At such times we were strangely reminded of the family group at home as they often gather on the Sabbath afternoon for a worshipful hour, with this difference—these groups met every day voluntarily.

Some one has said that we are a part of all we meet. If that be true how much some folks have grown! And so we have. Who would wish to have had forfeited their privilege of sitting at the same table with Dr. Robertson, the great preacher from Scotland, with Mr. Joachin, the high-caste Hindu from India converted to Christianity, with Miss Grace Saxe the leading Bible teacher of this day, and with others, or of conversing with them as every one mingled in the social rooms. After all it is the personal touch that counts and we shall be the better for having met and talked with these great people. One thing strongly impressed itself upon us—that these men and women have much of the Spirit of the Master; humble, gentle and loving and every ready to speak a kind word, lend a helpful hand, or share another's joy or sorrow. We shall endeavor a little more faithfully because we know these Christian workers manifested an interest in us and desire our success. Yes, we all are workers in the Lord's Vineyard.

Again, there can be no agent to acquaint us with the members of our Church Boards, the ministers of the Church and our missionaries greater than the Bible Conference. No longer shall we read certain pages of our Missionary Magazine impersonally, for we know the writers. When we hear the names of some of our ministers spoken

we can at once associate them with their field of labor and our beloved missionaries and their families shall have a more vital place in our prayers because we met them and heard them tell of their work. Because of this fellowship we have been drawn a little closer into the United Presbyterian part of the fold, and we trust the same spirit will send us forth determined to learn His will concerning our lives and quickened to obey.

There is no time for making friends like when we are young and so Bible Conferences afford a wonderful opportunity to the young people where so many are present, interested in the same problems, attending the same classes, and even the same midnight spreads. Sh-h-h-h, the matrons, perhaps, are not supposed to know that.

To many of us, one of the periods of most precious fellowship came at the close of day when we met in little groups —the girls with their group leaders and the boys out around a camp fire—for evening devotionals. Here is where the lessons and impressions for the day's program were reviewed, Bible passages memorized, heart to heart talks engaged in, and prayers offered. Here we came to know one another in a very real way. Long after others features of the Conference have faded from memory we shall treasure these hours and wonder how this one and that one is progressing in her Christian experience. And in close relation there shall cling one other hour—the last hour of the Conference when with Dr. Montgomery inviting all to dedicate fully their whole life to God we closed our eyes and in sweet communion plegded our all to Him who gave His All for us.

THE SUMMER CONFERENCE—A PLACE FOR LIFE DECISIONS

By Miss Elizabeth Patton.

PATRICIA was musing over summer conferences and what good places they are to decide things, especially "one's life work."

"They always speak of the Valley of Decision," said Patricia. "Somehow I can't think of Tarkio Conference as anything but a mountain top, a mount of vision, of experience, and inspiration, where decisions may be born. The valley part comes afterward in the dead level of life back home when one tries to 'carry on' while vision grows dim with age and inspiration fades away before ridicule discouragement, and persecution. Of course, the valley time is the 'testing time,' but fortunately one can get a view from Tarkio mountain top great enough to carry one over all the valley obstacles."

"I wish I knew," Patricia went on, "just what there was about that conference that made me decide to be a foreign missionary. I suppose most folks would have thought I was too young to even be interested in missionaries—much less think of being one. Well, there were Samuel and Timothy and the Boy Jesus and young Queen Esther, and the rest, and it's strange what a large proportion of missionaries today have made their decisions while still in high school or before.

"And what is more, I certainly had no intention of becoming a misionary when I went—not the remotest predisposition toward that calling!

"And I wasn't forced into it either.

Not a bit! Nobody tried to persuade or coerce me The prompting was truly Divine, not human.

"To be sure, the friendship of the missionaries there, just knowing them and playing baseball with them and seeing what a jolly bunch they were and how much fun they had, was a big item in favor of such a decision. Oh, the stories they could tell! And that group around the camp fire one night! And the fun in the big dining hall! I'm so glad I found out what happy people missionaries are. I'll certainly be happy just to be one)!

"But there were other elements entering in: all the facts and information of the study classes and addresses. My, I never learned so much about so many different things in such a short time in all my life!

"And the vesper hour out there in the sunset glory. How easy it was then to think hard, and how close God seemed

"And then the prayer room! I wonder if that's not the answer of it all? It is prayer that makes the Conferences. That's the secret of all its power and charm and blessing.

"So, all these things totalled together helped me form a purpose, strong enough to tie to and to organize my life around. It's not much wonder that I look back on that conference with reverence and love and enshrine it in my memory as a veritable Holy Place.

"I wonder, though, what the conference has to offer those whose work is here at home." continued Patricia. "Well I am sure that every one ought to face up to world needs and find his or her place in relation to foreign missions. Not every Christian nor even every one who goes to Tarkio Conference ought to be a missionary (although I wish they could) but no one should decide his occupation without considering foreign missions.

"And I know scores of people working here at home whose lives have been enlarged and glorified and sweetened by catching the true perspective there at Tarkio Conference.

"So, there's another blessing to be thankful for," ended Patricia, "Tarkio Conference and its decisions."

FINDING GOD'S WILL FOR MY LIFE

By Miss H. Kensil

"COME ye apart and rest awhile," said Jesus to His disciples one day. When they came to Him, they found that His was not the rest of idleness. It could be found only by taking His yoke upon them, learning of Him and following Him.

A few days ago nearly five hundred young people were preparing to attend the New Wilmington Conference. As they pressed their clothes and packed their curling irons, they thought but little of why this privilege should be theirs. Yet someone was praying for each of these girls and boys. Back of their going lay a love that cared, prayer that counted, and eyes that watched eagerly for signs of prayer answered and love satisfied.

The bustle of arrival was over, the praises sung in the first great meeting, and the Conference settled down to its steady, serious program. The hours passed on and a change was noted. Faces became thoughtful, leaders were seen talking with groups and individ-

WOMEN'S GROUP AT MUSKINGUM BIBLE CONFERENCE
Leaders—Miss Ida B. Little, Miss Jane Fleming.

MISSIONARIES GOING OUT THIS FALL UNDER THE WOMEN'S BOARD, AT THE NEW WILMINGTON PRE-CONFERENCE, AUGUST 1-5, 1925.

Back Row, left to right—Gudrun Estvad, Rachel Tracy Seiver, Ruth Beatty, Sara Moore, Agnes Ballantyne, Mary Caldwell, Maud Miller, Flora Hormel, Evelyn Cathcart, Jane Martin.

Middle Row, left to right—Alta G. French, Henrietta Moore, Mary Logan, Mrs. H. C. Campbell (Foreign Secretary), Emma Dean Anderson, Mary Coie, Ruth Work.

Front Row, left to right—Elsie French, Janet Nesbit, Marie Tait, Aulora McIntyre, Kate Spencer, Lois Boyd.

YOUNG LADIES GOING OUT FOR FIRST TERM, UNDER APPOINTMENT OF WOMEN'S BOARD.

Back Row, Left to Right—Alta G. French, Flora Hormel, Agnes Ballantyne, Evelyn Cathcart, Gudrun Estvad.
Front Row, Left to Right—Rachel Tracy Seiver, Marie Tait, Janet Nesbit, Maud Miller.

uals, and the prayer room was used more frequently. The girls and boys were learning to rest with Him that they might find out His will for their lives. What were the elements that led them to seek Him?

First, the Conference motto, "Remember Jesus Christ." It faced from the platform of the big tent. It was posted in the business office. It looked back at the boys from the Athletic Field. It was written on the board in every class room. It peeped from a little folder slipped into each Bible. How could anyone be unmindful that no matter what else was forgotten, the Lord Jesus was to be remembered. He was to have the preeminence in all things.

The singing helped, too. "I trust, and make His will my own," "I love the Lord, His way is mine." Each voice sang the message to seek God's will, not his own.

With us also was unceasing prayer. The Camp leaders prayed, the deans of girls prayed, the Conference managers prayed. Little groups of Conference delegates separated themselves to pray for one another; the prayer room was seldom empty. God heard and answered. The girls and boys found the secret place of His presence, and alone with Him settled the question of what He would have them do with their lives. The following are testimonies from three girls, written on the train as they travelled toward home.

I

I have often wondered why God placed me in this world. Had He a definite purpose in life for me? Or was I, as a drop of water, seeking the great ocean of an abundant life, yet evaporating before I had even left the tiny rill of my beginnings? Christ came to give the abundant life, yet my heart was not at peace. What was His will for me? Missionaries at the Conference testified to the blessing they ever received from continually yielding their lives to Christ. Was this satisfaction and joy for me?

Then the dear Lord whispered in my ear. "Yield, my child, to Me, and let Me take care of all your life. Have I ever failed these missionaries?"

And I answered. "Yes, Lord Jesus, show me the place and I will fill it."

He spoke in the softest whisper. "My child, I need you in India."

No more longing. He alone satisfies, and my expectation is from Him.

II

Before coming to the Conference, I was a Christian, one of the type whose names are so numerous on our Church rolls. I am also a public school teacher, but I never had asked my Lord whether teaching in America was His plan for for me. The first doubt came at an evening meeting when a young volunteer was speaking. He had no dependents, neither had I. Twenty others were ready for his place; so they were for mine. He was going to a place of dire need. Why should he go and not I? I have surrendered my life to Christ. I am praying to Him to make it plain whether I should go or stay.

III

This is my first Conference. I find that the aim of its leaders is not to persuade us to be missionaries. It is rather to present the claims of Jesus Christ so effectively and insistently that we shall be willing to yield to Him and follow His plan, no matter what the cost. I had already volunteered for foreign service, but now I learned that God wanted me in I[illegible]. I have also had the inexpressible joy of leading a soul to Him.

I pray that you who read these lines may find your secret place with Him and settle the question of your life.

THE TARKIO CONFERENCE

By MARY L. THOMPSON

TO THE missionary who has spent some time amidst influences that are adverse to Christianity the opportunity to be present in a conference such as the one in Tarkio is uplifting and inspiring.

This year there was a group of one hundred and more delegates and visitors and leaders gathered together to study and think upon the word of God and to hear of the work of evangelizing the different fields. The mere fellowship with such a crowd, some with long experience in Christian service, and others just starting was an encouragement.

The opening meeting led by Dr. Anderson focused our attention on the Conference motto, "Remember Jesus Christ." It was a most fitting thought upon which to dwell at the start of our meeting together and a goodly number were present to join in the service.

On Sabbath morning the Conference united with the churches of the town in their services. The majority of the delegates attended that of the United Presbyterian Church, which was addressed by Miss Mary J. Campbell of India. She spoke in a most impressive way on the subject, "Is India Drawing Nearer Jesus?" Out of her long years of experience in the service of the Master in that land she drew illustrations to show that India is drawing closer to Christ. That fact is a challenge to Christians to be faithful and remember the task that is set before them.

Representatives of the three fields, Egypt, India and the Sudan, spoke at an informal meeting on Sabbath afternoon about the work in evangelism being done in those lands. An encouraging sign of the vitality of the Christian life of the church over there is the fact that the native Christians are doing so much to spread the gospel among their own people.

Impressive was the appeal of Dr. Walter Judd on Sabbath evening. He spoke in a distant town on Sabbath morning and then after a long drive to make his appointment at Tarkio, he had to speak in opposition to the elements. But that put no damper on his enthusiasm and his statement of his reasons for devoting his life to service in China could not help but touch the hearts of his hearers.

On Monday morning the study classes were organized. Dr. T. C. Pollock, of Philadelphia, led the older group in a most inspiring study of some of the outstanding passages in Hebrews. The young people were ably led by Prof. J. V. Brown, of Tarkio College. The children had the leadership of Miss Elizabeth Gray, of Summerfield, Kansas.

The four mission study classes gave ample opportunity to study various phases of missionary work. Without knowledge of what is being done, it is impossible to maintain interest in missions and these classes are an invaluable aid in maintaining this interest.

Mr. Moses M. Shaw, whose activities as secretary of Young People's work have been so effective, conducted the institute hour and dealt with methods of work among the young people. He also gave a very helpful talk at one of the evening meetings on the new program for the Young People's Societies.

Lest we become self-centered and unmindful of the work that is being done by other churches, Mr. Fred C. Macmillan talked on his recent visit with Dr. Robert E. Speer to the missions of South America. The difficulties and successes of the workers there were brought to us in Mr. Macmillan's own inimitable way.

Wednesday evening is always Missionary Night. When Dr. Anderson invited all missionaries in active service and widows of missionaries to take seats on the platform, seventeen responded. Our four fields were represented. Rev. R. T. McLaughlin, Rev. S. C. Picken, Mrs. Fred Russell and Mr. Gephardt told briefly of the work in their respective fields.

Miss Emma Dean Anderson, in one of the vesper services and at an evening tent meeting, told graphically of her work among the girls and women in India. If any one ever doubted the power of prayer, to hear her story would be to dispel those doubts.

The evening vesper hour is always one of the most helpful. The quiet of the evening is conducive to meditation on things spiritual. Miss Sallie B. Dickey, Dr. T. C. Pollock, Miss Emma Dean Anderson, Mrs. Fred Russell and Mr. Gephart and others led most helpfully in our meditations.

It was not my privilege to attend the conference during its closing days and to hear Mr. Fred Russell tell of the work in Abyssinia, nor to hear the others who were to bring helpful messages.

The days spent at Tarkio were indeed worthwhile. The fellowship was helpful, our sense of responsibility for the work of the kingdom was deepened, our faith was strengthened. One went away refreshed for the tasks which lie ahead.

PROGRAM BUILDING

By MRS. JEAN S. SANDS

Read at the Convention of W. G. M. S., Boston, June 23, 1925

IT HAS always been the desire of Christian women to assist in the advancement of Christ's cause. We read that before Carey had any baptised converts in India, the "Boston Female Society for Missionary Purposes" was organized, uniting the Congregational and Baptist women. In years gone by in some of our congregations, groups of godly women would meet at stated times to sing, read the Scripture, meditate upon it's truths, pray, give their gifts and then adjourn. There was no organized effort, but down deep in the hearts of these good women, was a desire to help tell the story of redeeming Love to those who knew it not. But "old things" have passed away and the Church of Jesus Christ has marched on, and side by side with other Christian organizations, we find women banded together for the advancement of the Kingdom. 'Tis true, that for many years the progress made by Missionary Societies was slow, nevertheless they were advancing, and today we rejoice that the Church recognizes them as an important factor in its various activities.

In the early days when Societies met there was seldom any definite plan or outline for the meeting; the leader, of course, selected with great care the Psalms and Scripture reading; very few of our women would lead in prayer; sometimes a member could be prevailed upon to write a paper on some phase of our Missionary work. To prepare a program for a year, was something unheard of, and in the minds of many a very doubtful procedure. Today we rejoice that the vision some of the leaders in our Women's Work had, in regard to program building, has become a reality, and many Societies throughout our beloved Church have, at the beginning of the Church year, a definite program of the work to be considered and undertaken during the coming months.

It is assumed that every congregational Missionary Society in our Church is working under some form of a Constitution—the one prepared by our Women's Board is suggestive and helpful. The seven departments of work to which our women are pledged should receive very careful consideration. After the annual meeting the executive committee of the Women's Missionary Society should meet and outline the work of the coming year. It may be the committee will be obliged to be in session one whole day —as far as possible every member of the Society should be given some part of the work for the coming year; a mission study text book should be selected, and some phase of the subject should be presented at each meeting. The members, appointed early in the year, knowing the subject assigned them and the time that they are expected to give their message, will come prepared. At every meeting reports should be expected from your literature secretary, junior superintendent, thank offering secretary, treasurer and the corresponding secretary. The Missionary Society should hold itself in readiness to receive suggestions from the Pastor of the Congregation regarding visits to the sick, the stranger or those who may need special attention: the number of visits made should be reported to the Society.

The thank offering secretary should present each month some phase of her work—some tracts should be read, or some incident in the life of the Congregational Society of our general Missionary work related—all bearing upon the work to which she is specially called. The thank offering boxes should be distributed at the beginning of the year and members urged to use them. When the time for the Ingathering comes special plans should be made for that event. As the family gather together on Thanksgiving Day around the well spread table, so let the members of the Missionary Society on some day near the time for the Ingathering, meet and break bread together. A committee should be appointed whose duty it should be to send a note of invitation to each member, arrange for a dainty luncheon and before leaving the table have an informal discussion of God's goodness. Let it be an event looked forward to with great pleasure. As far as possible let the thank offering be taken up on Sabbath morning after the luncheon. Arrangements should be made with the Pastor and other officials in regard to details—each Missionary organization in the Congregation should

have its own distinctive envelopes to receive its gifts and all loose change should be divided equally between the Societies. Let every memory connected with the Ingathering be a joyful one. Each month the treasurer should present a detailed report of all receipts and expenditures. No money should be expended for any object without the approval of the Society. Every Society should have a contingent fund from which necessary printing, flowers, etc., could be paid. No money given for missionary work should ever be diverted to any other object. The treasurer's annual report should always be audited before it is presented at the annual meeting. It can be made very helpful and interesting. The Junior superintendent should be elected to her position by the Women's Missionary Society. She should be permitted to select her assistant with the approval of the Society. Each month she should present a written report of the subject presented to the Juniors, the number present, the amount of the offering and items of encouragement and discouragement. The Junior Superintendent has under her care the future workers in our Missionary enterprises and her responsibilities are not a few. The Women's Missionary Society should ever stand ready to assist her in every way possible. The literature secretary should come to the society with the report of the number of subscribers to the Women's Missionary Magazine that she has secured, tell of the new tracts that have been sent out on the different phases of our work, report the latest book published on subjects that would be of interest to the society and give the latest news relating to the work of our denomination.

The temperance secretary should have no difficulty in presenting interesting facts each month. Scarcely a magazine or paper is printed but what some item of interest could be gleaned, and it is her duty to urge every member to lend all her influence to law enforcement and the advancement of the Temperance Cause. The corresponding secretary should attend to all correspondence and present all letters and communications at the regular meeting. The recording secretary should keep a strict record of all business transacted at each meeting, the roll of the members should be called and persons should respond by reading a Scripture verse bearing on the subject for the day and prepared and distributed before the meeting. She should prepare an annual report giving, as far as possible, the outstanding work and actions of the Society. It is always a matter of interest when she reports the names of the women who have had a perfect attendance for the year and those who have missed but one or two meetings.

It is advocated by many deeply interested in missions that classes should be formed and a leader appointed for the study of the text book authorized by our Women's Board. In some parts of our church this plan has been quite successful but *any* plan that will reach and deepen the interest of our members, in missionary enterprises, should receive thoughtful attention. In the society to which I have the honor of belonging, the members sew for some of our missionary stations, or hospitals on the morning of our meeting, have luncheon at

twelve thirty, at which every member of the society is expected and before we leave the table we discuss in a very informal way, some part or chapter of the text book. The leader is very well prepared for she has been appointed months before. We then adjourn to our meeting. We have found this plan acceptable to our members and we know keen interest has been manifested.

In the early autumn when summer days are still with us, Rally Days should be part of every program. In our society we have a Rally Day when we have informal talks of some things we have learned concerning missions since our last meeting, serve a cup of tea and a sandwich, and enjoy a social hour. Arrangements might be made by the Women's Missionary Society in September or October to invite every missionary organization in the congregation,except the Junior,to be their guests some evening in church; arrange for a dinner or a musicale or an entertainment of some kind. All the expenses of the entertainment should be met by the senior women out of their contingent fund, or by contributions by their members. Invitations should be sent to members of other missionary organizations. In this way the women who are the workers in the congregation are bound together in a bond of Christion fellowship. It will necessitate an expenditure of effort and time and money, but usually the results are increased interest in the work of our Master and, where intelligent interest has been awakened, larger gifts usually follow. The program we have outlined is only suggestive, but we know it is practical. We realize that different sections and congregations have their own problems to solve, when outlining the work for the year—but if each woman is determined that her society shall be among those whose meetings are helpful and interesting, in a brief time our beloved Women's General Missionary Society will rank among the first of the Women's Organizations, working for the advancement of Christ's Kingdom.

MESSAGE FROM MISS MARY COIE

We have this little personal message from Miss Mary Coie, written, from S. S. *City of Sparta* off Gibraltar, August 21, 1925:

"We are having a delightful trip. The prayers of those who wished us well have surely been answered. The ocean could not have been calmer and the weather was fine. It was just cool enough to be pleasant without being cold enough for coats and steamer rugs. All have been in good health.

We are beginning to look for Gibraltar. We expect to sight land about 4:00 p. m. Some of our party are planning to go ashore while we taken on coal. All are busy this morning getting post ready to put off at Gibraltar, where we will be several hours, at least."

FOREIGN CORRESPONDENCE.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

Abbottabad is buying a Church! It is a real bargain, a well built building formerly used for an amusement hall, in a good location surrounded by a pretty little garden. The General commanding the station is selling it to us for $2000, and it will cost $1000 to remodel it according to plans drawn by the Mission Builder, Rev. Osborne Crowe. The Synod of the Panjab made the first payment for us from their N. W. M. fund, $1000; since then Mr. Heinrich and I have collected and paid in almost $400, and there are $600 yet to be collected by the end of November. The Indian friends have responded nobly, a Christian Faqir gave the first rupee paid on the building (35 cents). The little congregation at Taxila, about twenty members, gave us one hundred rupees. We have had larger and smaller subscriptions from college professors, high school teachers, school boys and girls, missionaries, sweepers, doctors, lawyers, merchants and chiefs. Praise God for hearing and answering prayer; Pray that He will enable us to speedily complete this work.

JEAN MORRISON.

Rev. and Mrs. R. A. Foster announce the arrival of Bruce Parks Foster.

FROM HOUSE TO HOUSE

Dear Friends—I would like to take you with me some morning as I go to the city to visit in some of the non-Christian homes. Ordinarily my work is in the villages in Sialkot district, but in the spring there come days when it is impossible to get out into the villages. This makes an opportunity to go to the city and become acquainted with another phase of missionary work. This particular morning I got on my bicycle about seven o'clock and started towards the Girl's School in the city where I was to meet the Bible woman whose work it is to visit the homes of all the little girls attending the Mission School. The first part of the road is lined with shade trees and would be a lovely ride if it were not so rough and dusty. Then one enters the city. The road is full of donkeys loaded with bricks or grain or other kind of produce. One has to ride carefully to miss all of the dogs, goats, sheep, chickens, ducks, children and men and women which fill the street. Here and there are vegetable vendors sitting along the side of the road beside piles of melons, cucumbers, egg plant, squashes, etc., and calling out their wares. The seller of melons seems to be the most popular; he always has a crowd around him, buying and eating.

Part of the road leads through the grain market. That is a busy place and often so crowded with ox carts that one has to dismount and wheel the bicycle through the crowd. The rest of the road is comparatively open, though somewhat steep and rough. When I reached the School, which is held in the second story of an old dwelling house, I found that the opening exercises were in progress. The girls, about 80 of them, were sitting on strips of matting, on the floor, while the four young girl teachers and the Bible woman were sitting on chairs in front of them. It was beautiful to see those little non-Christian girls sitting with bowed heads during the prayer and to hear them singing the Psalms so nicely. Surely the things they hear and learn cannot help making an impression on their young lives.

After worship the Bible woman and I went aside into an unoccupied room for a little time of prayer before going out into these homes where the name of Christ is not named. One feels so helpless in the face of that persistent unbelief which one meets on every side. One is very rarely rudely treated or rebuffed but there is a barrier which one can feel and which only the Holy Spirit can break down. The first house was a Mohammedan home; we went into a dark hall and up a steep, crooked flight of stairs and out

into an open court yard on the second story surrounded by small rooms. This open court is the living room of the whole family; there they cook and do their washing and sit and visit with their neighbors and clean and dress each other's hair. When we arrived in the home one old woman was cooking, another was dyeing a piece of cloth and a younger woman was sitting on a bed playing with a kitten. The younger woman brought us chairs, dusting them with her veil. She herself sat down on the bed to listen. The older woman left her cooking and came too, sitting at our feet on a low stool. Two or three other women came in and sat down on another bed and the Bible woman began to talk and tell them of the Samaritan woman and Jesus' teaching about the water of life. But the women were apparently not very much interested; every once in awhile they cast furtive glances toward a certain room; soon I heard the sound of a chair moving in that room and I knew that some male member of the family was there listening to all that was said. Just at this juncture a boy of fourteen or fifteen came in and said that the results of the 10th class (college entrance) examinations had just come out and that his elder brother had failed. The mother began to weep and say "Oh! he will feel so badly. He has worked so hard and what will he do? etc." After that there was little use trying to get the attention of the women away from this awful calamity. It completely engrossed their attention and we soon left.

The next home very very different. It was the home of a Sikh. We went up the steep, crooked stairway and into the open courtyard and into a room where a woman was lying on a bed. She wasn't well but seemed very glad to see us. She offered us a bed to sit on and we chatted for a few minutes on indifferent topics. Her son, too, had failed in the examination, but she was taking it rather philosophically and not grieving over it unduly. Soon I began to tell of our need of Christ as our Saviour, and of His great love for us. The husband came in just at this point but it made no difference in the woman's attitude. He was respectful to us and wanted us to tell more of Christ. As we were leaving he bought a Gospel of John from us.

At the next place we did not find the woman of the house at home, but four or five other women and girls were sitting there engaged in various occupations and having a good time visiting with each other. One was combing her daughter's hair, another was crocheting lace, another was preparing vegetables for cooking, etc., we asked if we might sit down and talk to them a little while and they said we might. I told them the story of the Good Shepherd and they seemed very much interested, especially one young girl. But just as I was finishing a man who was standing in the background came up and said, "What are you doing, teaching our women your religion?" And in no uncertain language made it known that our presence wasn't wanted.

Just outside the door we met a woman who asked us to come to her home just across the alley. She said there were a lot of women there who wanted to hear. There was also a sick man and I was a little doubtful of the wisdom of going there since we never make a practice of talking in front of men. However, since the Bible woman, who is quite old with grown up sons and daughters of her own, thought we ought to go, we went. She talked for a little while and then the women began to beg me to talk. I think they were a little doubtful as to whether I could speak their language or not and they wanted to find out. I told them of Nicodemus and of the necessity of the new birth. It was an inspiration to talk to that crowd for they seemed to drink in every word. The man wanted to argue a little bit but I tried to stick to the main point that we must be born again and that until we have new life in Christ

all of our righteousness is as filthy rags.

By this time it was 9:30 and I had to be at home to work with my language teacher at ten so I left the Bible woman to go on alone. I went home feeling that I had had a very interesting morning and with the heartfelt prayer that the seed sown might bear fruit unto eternal life in the hearts of some of those who heard that morning.

Sincerely your friend,
HELEN ARTMAN.

Sialkot
Dear Friends:

I want to tell a little of what is going on in some of our villages in Gujranwala district. The other morning we visited one where we have a Boys' School and when we arrived the School was in session. The furniture consisted of a small table and two chairs, the floor was covered with strips of matting and every inch of space was utilized. As we entered they arose and made profound salaams; most of them wore turbans. In one corner was a group of small girls. Mr. McKelvey conducted prayers and then we separated, he examined the boys and I the girls. While I was doing this the Bible woman and a Christian woman from the village were visiting the homes of the Hindus and Mohammedans.

There are nine girls in this School and 60 boys; there are five classes. In this village some of the men and boys who work all day are so eager to learn to read that they attend night school; there are 21 in regular attendance. The government gives an extra grant for a night school and this pays the teacher for the extra work. Ninety men, women and children in this village are learning to read and are studying the Bible. A large majority of the children in the School are non-Christians. They have learned many verses and Bible stories. Pray that through this school many of them may find Christ, their Saviour.

The Indian Padri of the Circle lives in that village; he is an old worker and began work in those villages before I was born, he looks like a patriarch. He has a family of eight children, two of the sons are Headmasters in Mission High Schools, one is in the Theological Seminary and a fourth is studying medicine. Two daughters have taken medical training, another is a Headmistress and the fourth is just finishing her college course. The wife learned to read after her family was grown. She died three years ago from plague at a Sabbath School Convention in Gujranwala.

In another village we have a Girls School opened three years ago. Two months ago we had to close this school on account of plague, several of the pupils died and it was raging in the village; we re-opened this week, but so far only the small girls have returned. We hope to get more Hindu and Mohammedan girls in this school where the Bible is taught. The Christians gathered in the School for a service and after a little talk an offering was taken, one woman gave a rupee and four annas as a Thank-Offering because her buffalo had been sick and had recovered.

In a third village there are fifteen girls reading in a Boys School. When they finish the Primer they are given a doll; upon examination I discovered that four of these girls had completed the prescribed course so the four dolls were presented, and O! how happy they were! If some of our readers want a part in creating enthusiasm and making the children happy, send dolls. In these little schools it is well to have a uniform size, about 12 inches long. We like them to be dressed. They do not have many playthings and a doll means a great deal to them.

In His Service,
EDNA BROYLES.

Eminabad District

Forty or fifty years ago it was very seldom we found a woman who could read, with any degree of intelligence. Some did read their own religious book, but it was largely by rote and not understood. Now, though the percent is very low, yet compared with what some of us first found, the change seems quite considerable.

At first we had to coax them by various methods to learn. Knitting, sewing, crocheting and other sorts of fancy work were used as inducements, and even paying a small fee was resorted to, to induce them to attend school. Now they are willing to learn, and even to pay fees in many cases. Parents now send their daughters to High School and College and pay for them; some are even sending them abroad for further study.

This advance in education opens up a new avenue by which to reach women with the Gospel message, that of the printed page. Hundreds of copies of the Gospels and tracts are being read by women and girls, and some are becoming interested in this way who have not been visited by either missionary or Bible woman.

Another noticeable change is the attitude in respect to womanhood. Greater respect is shown and greater freedom is granted her. One illustration of this change is seen in the Hindu widow Re-marriage Society, the following is copied from a recent article in the Civil and Military Gazette of Lahore.

"It will be seen from the report of this Society for 1924 recently published, that no less than 1,603 re-marriages of widows were solemnized during the year, against 592 and 453 in the preceding two years . . . The largest number took place as usual among high caste Hindus, that is 338 among Brahmins, 273 among Khatriyas, and 347 among Aroras. The movement is as yet confined mostly to the Panjab. The number of widows re-married in the Panjab, including Delhi, N. W. F. P. and Indian States, was 1137 . . . . In the case of 164 re-marriages, no distinctions between the four divisions of the Hindu caste, were observed . . . . The Society's monthly Journal, **Vedhra Sahaik,** did useful work in promoting its aims and objects . . . . The Society maintains, under the strict supervision of elderly Hindu ladies, three Ashrams or boarding houses, at Lahore, Muthra and Hardwar, for the residence of young widows who desire to re-marry."

What a contrast this presents to former days when such women were condemned to be burned alive on the husband's funeral pile, or remain in perpetual widowhood, a curse to all about them.

Some years ago, when living in Bhera, I noticed Hindu widows wearing colored clothing like the married women, not quite so gay; also I saw that their heads were not shaven, so I asked one of them about it. She told me the rules are not so strictly observed in the Panjab as in South India where these hardships are imposed.

I am pleased to find that the Panjab is taking the lead in this re-marriage movement also.

ELIZABETH McCAHON.

Every United Presbyterian home should have a copy of "The United Presbyterian Church and its Work in America" by Dr. W. E. McCulloch.

—Order from the Literature Department.

EDITORIAL.

MRS. JOHN P. WHITE Editor, Cedarville, Ohio.

The church has become accustomed to young people pledging their lives for Christ's service in any part of the world. There is a willingness, to allow these Volunteers to give themselves to carry out Christ's plan for the salvation of men throughout the world. But few, have grasped the idea of an equal responsibility resting upon all disciples.

One of the missionary leaders, Fletcher H. Brockman, has formulated a pledge for Christians who stay at home. It is this:

> **"IF GOD DOES NOT PERMIT ME TO GO AS A FOREIGN MISSIONARY, I WILL, GOD HELPING ME, MAKE JUST AS MANY SACRIFICES FOR THE HEATHEN AT HOME AS IF I HAD GONE. I WILL NEVER INDULGE IN LUXURIES. EVERY SINGLE CENT THROUGHOUT MY WHOLE LIFE SHALL BE SPENT IN REALIZING THE NEED OF THE WORLD FOR THE GOSPEL. MY TIME, MY EFFORT AND MY INTELLECT I WILL STRIVE TO USE WITH MY EYES UPON A RUINED WORLD."**

Would it make any difference in your life if you should take this pledge? Is the evangelization of the world vital enough to be given first place in your life program?

"Make just as many sacrifices as if I had gone?" Look at the group of young girls, in this number of the Magazine, (opposite page 97) who have "placed their lives in the scarred hand of their Lord to be scattered as seed-corn" in waste and barren lands. Read the articles on Life Decisions at the Summer Conferences, (page 95, 96). Ask yourself, "Am I willing to make as many sacrifices for the unsaved world as they are making?"

"My time, my effort, my intellect, my money—are these all at the disposal of the Master for His service?"

If every woman of the United Presbyterian Church would sign this pledge and live up to it, what difference would it make in the work of the W. G. M. S.?

Naturally every woman would be lined up for definite missionary work, and that would link her life up with the organized Women's Missionary Society. Then every woman with her "eyes upon a ruined world" would find time for the regular monthly meetings. No trivial matter would keep her away. She would not be content to be in ignorance of the great work our women are doing, therefore she would be a regular reader of the Women's Missionary Magazine. With this knowledge constantly before her, she could not live a selfish life. Her money would be regularly and systematically given to further the Kingdom of Christ. Her intellect, consecrated to her Lord would mean her best effort put into programs and Mission Study classes.

The whole life of every member would inevitably be girded with prayer and opportunities for daily service would be eagerly grasped. In short the keeping of this pledge would cause a great revival of interest and service and prayer.

This pledge has proven a blessing to many individual lives. It may help you. Pray over it. Cut it out and put it in your Bible, where you will see it daily and then let Christ have His way in your life.

* * * * *

After more than fifty years of service for the missionary cause, Mrs. J. P. Cowan was called to her reward, August 21, 1925.

The most of her life was spent in Indianapolis Indiana, where she was a leader among the women of the church.

Mrs. Cowan was the honored President of the Women's General Missionary Society and presided at the Annual Convention in Pittsburgh, Pa. in 1891.

NOTICE TO SUBSCRIBERS

SUBSCRIPTIONS BEGINNING WITH THE NOVEMBER NUMBER OF THE WOMEN'S MISSIONARY MAGAZINE SHOULD BE SENT ON OR BEFORE OCTOBER 10th.

WHEN YOU RECEIVE NOTICE THAT YOUR SUBSCRIPTION HAS EXPIRED, PLEASE RENEW AT ONCE, SO THAT YOUR NAME MAY BE HELD ON THE MAILING LIST.

SEND ALL SUBSCRIPTIONS TO THE TREASURER MRS. FANNIE F. MOORE 422 NORTH GALLOWAY ST., XENIA. OHIO.

SEND ALL OTHER CORRESPONDENCE TO THE EDITOR MRS. JOHN. P. WHITE, CEDARVILLE, OHIO.

MAKE ALL CHECKS AND MONEY ORDERS PAYABLE TO THE WOMEN'S MISSIONARY MAGAZINE.

NOTICE

Through some error two names were omitted from the delegate roll, of the July Magazine. Miss Robertson, the Secretary, requests, that in order to complete the official roll, each subscriber insert in her Magazine, page 732, just after the Wheeling delegates, the following:

WISCONSIN

Miss Dorothy Kleist

Mrs. Ruby Unke.

What has your society done for the Mrs. George Moore Memorial Fund? If you believe the plan outlined on the cover page is a worthy way to honor a worthy worker send a contribution to Mrs. J. B. Hill for this Fund.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

MY THANK OFFERING CREED.

I BELIEVE THAT GOD IS MY HEAVENLY FATHER, AND THAT I AM HIS CHILD.

I BELIEVE THAT TO ME "HIS MERCIES ARE NEW EVERY MORNING," AND THAT "HE DAILY LOADETH ME WITH BENEFITS."

I BELIEVE THAT IN RETURN I SHOULD LOAD HIM WITH THANKSGIVING AND PROVE MY GRATITUDE WITH THANK OFFERINGS.

I BELIEVE THAT HE HAS CALLED ME TO BE A CO-WORKER WITH HIM IN BRINGING THE WORLD TO A KNOWLEDGE OF CHRIST THE SAVIOR.

I BELIEVE THAT HE WANTS TO USE MY TIME, MY TALENTS, MY PRAYERS, MY MEANS TO THIS END.

I BELIEVE THAT BY HIS HOLY SPIRIT HE WILL ENABLE ME TO CONSECRATE MY ALL TO HIM.

AMEN AND AMEN.

A THANK OFFERING HEADING TO ALL MISSIONARY SOCIETIES.

"Bring thy best for He is kingly,
Bring thy offering full and free:
Thou can'st never match His bounty,
For He gave His life for thee."

Every day of the Christian life should be a thanksgiving day. God's gifts to us are daily and we should express our gratitude to Him daily. As we review the year we recount the wonderful blessings we have received from His hand. The work of the women of the church has been abundantly blessed. He gave us the blessing of a large Thank-Offering $162353.04, an increase of $1787.13 over the offering of the previous year.

For this we should praise Him. We are not to think of what has been accomplished but of what should be accomplished that the light of Jesus Christ may be carried to the millions still in darkness.

As the time of our annual "Ingathering" approaches we look back upon the work of the year and ask, Have we been faithful to the trust He committed to our hands? He wants our best of devotion, time, thought, interest, enthusiasm, and gifts. Have we given Him our BEST?

"Look at all His gifts around thee.
Gifts that make it joy to live;
Best of all, O regal kindness!
He has given thee power to give.

O to give with glad thanksgiving,
Freely, freely we receive!
Counting this our crowning blessing
That he gives us power to give."

HOW CAN WE SHOW OUR THANKFULNESS?

BY—

Working more earnestly for the advancement of His kingdom.

Enlisting every woman in your congregation into His service.

Pouring into the treasury our thank-offerings.

HOW CAN WE MAKE OUR 1925 THANK-OFFERING OUR BEST?

Pray for it. Pray daily. Pray in your societies and prayer groups. Work for it. Decide on a goal in excess of last year's offering. Encourage all members to make daily use of the Thank-Offering boxes. Advertise your thank-offering service for several weeks previous. Send personal invitations. Plan to observe the week previous to "Ingathering" as a week of self-denial, thanksgiving and prayer.

Plan to give the new pageant, GIFTS OF GRATITUDE.

Read aloud to your society the "Story the Thank-Offering Blanks Tell." It will enthuse and stimulate every member to greater effort for the 1925 Thank-Offering.

Keep all interested in Life Memberships and Life Directorships. Senior Life Membership, $25.00; Junior Life Memberships, $10.00; Life Directorship, $300.00.

In sending these, the name must accompany the money. The treasurer of the society sends names and money to the Presbyterial treasurer and she in turn sends to the General Treasurer.

INSTRUCTION

1. Order Thank-Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering" and mail or send out through committees to all the women in your congregation. It is helpful for the Thank-Offering Committee to send with each envelope a personal letter of invitation and plea, for a liberal offering.

2. Plan to meet the expense of carrying on the Thank-Offering work in your congregation from the contingent fund of your society, and never —no never—take it from your Thank-Offering.

3. Do not retard the work of your Presbyterial Thank-Offering Secretary, and mar the annual report of your General Thank-Offering Secretary, by procrastination or failure to send in your blanks well-filled and on time.

4. Blanks for reports from Women's, Young Women's and Junior Societies, will be sent your Presbyterial Thank-Offering Secretary on September 8th. If you fail to get blanks promptly, do not fail to write her and ask for them.

5. **Do not use your Thank-Offerings**

(a) To meet congregational expenses.
(b) To make up congregational pledges to Church Boards.
(c) For church benevolences.
(d) For church or parsonage furnishings or for debt.
(e) For society pledges or contingent expenses.
(f) For any object—**however worthy it may be**—outside of the mission work under the care of the Women's Board.
(g) For New World Movement pledges.

Please don't cripple the work your society is organized to support, by diverting your Thank-Offerings into any channel outside of that for which the women of the church are held responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Dennistion Ave., Pittsburgh, Pa., closes her books for the 1925 offering on January 1, 1926, hence your offering should be in her hands—through your Presbyterial Treasurer — not later than the middle of December.

7. See that every family in your congregation is well supplied with Senior Thank-Offering boxes for the next year's offering and with the little pink Junior boxes where there are children. Use last year's boxes as far as possible, on account of present cost of same.

8. Order all supplies from 905 Publication Building, Ninth Street, Pittsburgh, Pa., and **not** from your Secretary's home address.

Very sincerely,
MRS. O. H. MILLIGAN,
Thank-Offering Secretary.

QUESTION ON THE REPORT OF THANK-OFFERING SECRETARY

The following are the questions on the printed list for use of the delegates to the Boston Convention. Use them at your next meeting and have all members take part in the discussion:

1. How many Presbyterials are on the Honor Roll?

2. How secure a place on the Honor Roll?

3. Did all societies report?

4. What is the Junior Honor Roll?

5. How many Presbyterials increased their thank-offering?

6. Are the thank-offerings of India and Egypt included in the total?

7. When is the thank-offering disbursed?

8. How many new Life Members this year—Senior? Junior?

SUPPLIES

The Thank-Offering Department has a long list of new leaflets and exercises.

All have been printed within the last few weeks. Each one will be very helpful in your program building for the monthly meeting and for the exercises of self-denial and preparation week just preceeding the annual Ingathering service.

To the president of each missionary society and the Superintendent of each Junior organization a 1925-1926 List of Supplies will be mailed September 8, 1925, but to help those who may not see this list we are giving the list of new leaflets.

The Home Council—The Thank-Offering Box.....by Miss Davida Finney
A Thank-Offering Service in Assiut.....Miss Mary L. Thompson
Egyptian Givers .....Miss Elizabeth R. Balleny
Why I Give a Thank-Offering.....Mrs. J. P. White
The First Thank-Offering at Ezel.....Mrs. J. C. Alter
What Is a Thank-Offering.....Miss Ida B. Little
Life Directorships .....by Mrs. H. C. Campbell
What Has Been Accomplished by the Thank-Offering..by Mrs. J. D. Sands
Our Thanksgiving and Praise—Book Mark.....by Mrs. O. H. Milligan
The Story the Thank-Offering Blanks Tell .....by Mrs. O. H. Milligan

JUNIOR LEAFLETS

Three Junior Maids.....by Mrs. John Heslip
Esther's Thank-Offering.....by Miss Helen Donaldson
The Junior Thank-Offering—Why?.....by Mrs. W. R. McMunn

THANK-OFFERING SERVICES

Junior Praise and Thanksgiving, by Mrs. W. R. McMunn—five cents.

New Pageant—Gifts of Gratitude, by Mrs. O. H. Milligan—ten cents.

Responsive Service, Grateful Praise, by Mrs. O. H. Milligan—$1 per 100.

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STUDY FOR THE MONTH

OCTOBER

The Sudan Special Number

Mrs. David S. Oyler, Editor.

(Address—Doleib Hill Egyptian Sudan Via Malakal.)

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number, he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth—Isaiah 40:26.

Bible Lesson—Romans Chapter 15.

Roll Call—Missionary News.

TOPIC FOR STUDY

Life story of the Christians in the Sudan.

A false idea of God distorts all human thought and shrouds this mortal life in universal gloom.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;

MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT,"

YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETY

The Secretary of Young Women of Ohio First must not have received notice of the new society at our newest station, Ezel, Ky., for she did not include it in her blank. It will appear among the new societies of this year. It's name is, King's Daughters Society. Mrs. Alter was the very efficient organizer of it. The name of president and number of members are not at hand, but no doubt the organization is very active in its first bloom. May it continue to prosper.

May this request be made: That as soon as a society comes into being, the Presbyterial Y. W. secretary and the general secretary be notified. Report **name of society, name and address of president, and number of charter** members. It is well for the Presbyterial Y. W. secretary to have all data so that her blank may be completely filled out when it is to be compiled.

A GOAL

This is September. You and the rest of your crowd are home from your summer trips. You had a good time. We hope you are ready for work. It is strange, but true, that one can be blissfully happy without much sure-enough exertion when vacation is the plan, but when everybody goes back to business and routine, you feel like a slacker to be idle when you might be usefully employed.

Vacation for the missionary society has passed, too. If you will stop to consider deeply, you will feel the same way about inactivity in relation to it as to ordinary business. You are a Christian, hence you must keep active to remain in good condition. Inactivity breeds disease, both physical or mental and spiritual.

Are you satisfied with some work in which you are a partner if it is only half functioning? Then why should you sit complacent to see your society lapse into "bankruptcy" because of somebody's shiftlessness or don't-careness? Is that somebody you?"

Read between the lines of the article by the Francis Gibson Circle of 1st San Francisco and discover why the cheerful and the hopeful note. If some societies now in waning condition would show half the pep this society exhibits, they would be more than half stronger than they are today.

Why do our prominent athletic wonders and tennis and ball specialists attain such success? They have an aim and stretch forth to reach it.

They did not just happen to become experts. They did not come by Topsy's way—"just growed."

Any society is privileged to set its own goal so long as it is in harmony with the Y. W. M. S. For those who are satisfied to use the official goal, the Standard of Efficiency, you can grow into a very useful and inspiring organization if all pull together.

In order to avoid reporting at the close of the year, something discouraging, do as some societies must have done in order to report the following: "Pledges increased; greater interest in missions cultivated; six formerly uninterested girls won for the society; good attendance and attention; prompt response of every member to take part on the program in an interesting way (30 members, too); cooperation of members."

As a matter of fact, do you **have** an aim in your work? Or, are you expecting the society to manipulate itself to success? It seems probable that much failure is due to aimlessness. It takes only a short time to discover whether or not a housekeeper has any plan. The same is true, no matter what the line of labor is, if you have wisdom to judge. The result is the proof.

Why not begin with your first meeting this fall with a particular aim, each meeting to have its own, all of which when attained will leave you on much higher ground as to ability, usefulness and consecration. Too often a society has merely crept along until about February then it gets excited and tries to come in April 1 with a number one report. When it fails, it blames the Standard of Efficiency for being unworkable. It mourns because new people have not been won to its membership. It bemoans the lack of interest among its members. It deprecates the smallness of its report in its every angle. The real trouble rests with the society, individually and collectively. It did not arrive in good condition because it did not keep fit.

Did you ever think it would be worth while to seek out and magnify any good points your society may have instead of hunting for all its defects and spreading them out for the world to laugh at? Try being boosters awhile instead of croakers and see what will happen!

If you choose a worthy goal and aim toward it you surely will have something good to tell. Remember that, "honest work is a great tonic for low spirits." Also, "the only work we shall ever do is with the tools given to our hand. It is useless to sit down and complain that we have not the right materials or implements."

Be a good sport and play fair.

METHODS

Although you do not hear very much about us and although we are far from the center of United Presbyterianism, we, the Frances Gibson Circle girls, want you to know that we are with you in all the work you are doing, and that we are trying to do "our bit" that Christ shall have dominion over land and sea.

Our little society is approaching it's sixth birthday. It seems hardly possible that it is that long since we first organized, but when we think of all the things we have accomplished it seems it must be longer. Nearly all the charter members are still with us,

and we have added to our list from time to time, and naturally in the course of six years we have lost some. In a city such as San Francisco is, where people are coming and going all the time, it is hard to hold young people for any length of time.

We have many things to be thankful for, among which stands out the fact that in everything that we have tried to do the church has been behind us.

We have all enjoyed reading the Young Women's page in the magazine, and have received many helpful suggestions from what other societies have done, and as we have had a good many successful affairs to make money and have done things that we have enjoyed so very much, we thought we would pass on some of them to you, that other young women's societies who are striving for the same goal we are, may have the benefit of our experience.

When we were just a young society, the Women's society challenged us to a contest to see which of us would read the most missionary literature in a certain length of time. We won the contest and the women gave us a dinner and entertainment which we will never forget.

We have had several plays, the most successful of which, we think, was the "Pill Bottle." We have been asked several times to repeat our plays. For the "Pill Bottle" we had some very helpful suggestions from Mrs. D. E. Alter, Jhelum, India, who was here on furlough. Aside from missionary plays we have given comic plays which have proven very popular. The best of these was "The Spinsters' Convention." In all these plays we have enjoyed getting ready for them as much as the audience has the presentation of them.

Last year we gave a birthday party for our society. Two girls were assigned for each month and they were to get up their own tables. The tables, when finished, were truly works of art, each representing some holiday which fell in that particular month, i. e., Maypole for May, etc. We served ice cream and cake and those who attended sat at the table of the month of their birthday. Everyone brought a little bag containing as many pennies as she was years old.

Aside from these times which we had to make money we have been very busy, making baby clothes for orphans, giving money to those whom we found needed it, and doing other things to help make life a little easier for someone.

A year ago we sent two of our members **400 miles to Presbyterial.** They were the **first young women** to **sit as delegates** in San Francisco Presbyterial. One of those girls has since given her life in service to the Master, and her decision was made at Presbyterial. Do you think it was worth our while to send her?

We have a good many things which we have done during the past year, but as I do not want to take up too much of your time, I will just mention a few of the outstanding things.

To begin with, when the girls came home from Presbyterial, they were filled with enthusiasm and were determined that although we had **won the young women's banner for efficiency** we were not content with our percentage, and we set our goal at 100%. We are proud to be able to say that we reached it, and not only so but we

gave **more money** last year by **four times** than any other young women's society in the Presbytery.

On Thank Offering Sabbath last year we had the honor of having one of our members, along with a member of the Women's society, conduct the morning serivce. (We have always increased our Thank-Offering 10% by the way.)

Last fall we decided to send a box to Assiut, Egypt. We gave a Summer Christmas Tree and everyone who attended brought something suitable for a girl in school in Egypt. We had Miss Ruth Work with us and she told us how very glad the girls would be.

Earlier in the year we had sent $10.00 to the Addis Ababa hospital in Abbysinia. Every Christmas we send some money somewhere as well as giving to the White Gift. One year we sent money towards the support of a mountain girl who was going to school.

Our society was named for the wife of the first pastor of our church, Mrs. Frances Gibson. Although she resides in Oregon, we have had the pleasure of seeing her twice since our society came into being. In April of this year she came to San Francisco and we arranged to have our monthly meeting a little earlier in order that she might be with us. We invited the Women's society and a good many people who were members when her husband was pastor here. It was indeed a rare privilege to have her as our guest, and to have so many others. Several said that they had never been at a similar gathering before. Mrs. Gibson is in her eighties and we do not expect to have many more visits with her in this life, and so we tried to make that night, one which she would remember as long as she lived. Mrs. Gibson is very proud to have a young women's society named for her, and has told us that the first of our young women who go to the mission field will receive the watch her husband gave her for a wedding present. This offer is very much appreciated by us, for we know how very dear that watch must be to her.

For the past few months several of our girls have been teaching in Chinatown in the Presbyterian Mission, but as school in closed now we are not doing anything in that line. However when it opens again, we expect more of our girls to take up the work of teaching.

If any Young Women's society would like to hear more about the affairs I have outlined, just let us know, and we will be only too glad to help it in every way we can.

Yours in His service,

MURIEL O. HARRIS,

For Frances Gibson Circle, 1st United Presbyterian Church, San Francisco, California.

Note—This personal letter has been given to our readers that some individual or society may catch the spirit of optimism and willingness to be of service wherever opportunity offers. Does it pay to try to reach a goal? Can the goal of the Christian worker be set too high? Is your society lagging? Are you as a member rather indifferent? If your work is successful, is it **because of your efforts** partly or—in **spite** of your **coldness?** Work is opening up this month. Get a good start!!!

P-R-A-I-S-E H-I-M

P—raise ye the Lord, O give thanks unto the Lord; for he is good: for his mercy endureth forever. Ps. 106-1.

R—ejoice in the Lord, O ye righteous; for praise is comely for the upright. Ps. 33-1.

A—ll the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Ps. 66-4.

I—t is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High. Ps. 92-1.

S—o we, thy people, and sheep of thy pasture, will give thee thanks forever; we will show forth thy praise to all generations. Ps. 79-13.

E—nter into His gates with thanksgiving, and into His courts with praise; be thankful unto him, and bless His name. Ps. 101-4.

H—e is the Lord our God; His judgments are in all the earth. Ps. 105-7.

I—will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. Ps. 104-33.

M—y meditation of Him shall be sweet; I will be glad in the Lord. Ps. 104-34.

MISS MAE NOLD,
Struthers, Ohio.

Note—It will surely not be amiss to have a Scripture portion on our pages. If we would all find more time for PRAISE and less for CRITICISM, we would be happier as well as be a better example to those patterning their lives after ours. Perhaps you will be interested in memorizing these verses as well as the place found. You will then be equipped to give a helpful expression on praise.

JUNIOR MISSIONARY MAGAZINE

MRS. JOSEPH M. HEAGEN.
Editor and Business Manager

200 Greenside Ave., Cannonsburg, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Mrs. Joseph M. Heagen, Business Manager

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave, Wilkinsburg, Pa.

Some one has said, "To be something, you must do something, and to do something, you must be something."

One of the most important things undertaken by the Women's Board in this department is assuming the whole responsibility of the work at the two stations, Prairie and Camden, Alabama, where the entire plants are owned . We have always been responsible for the upkeep at these missions —in addition to the salaries of the matrons, domestic science and sewing teachers. By the new arrangement we will be responsible for the additional salaries of the principals, literary and music teachers, which will increase our expenses almost seven thousand dollars a year ($7,000).

Where do we expect to get this amount?

From our good loyal women of the missionary societies, who have always responded so liberally when appealed to for a worthy cause.

This additional work was not undertaken without serious and prayerful consideration and we know that each society will add just a little more to its contribution for the work among the colored people.

The new dormitory, "Wilson Hall," at Camden, will be finished in time for the opening of school, September 15. There are twenty-one rooms to be furnished at considerable cost. There are many who wish to have some permanent memorial for a loved one who has been taken from them by death. What could be more fitting than furnishing a memorial room in this new dormitory at a cost of $65, and having a plate upon the door with the name of the loved one?

Plans are made and estimates have been taken for a water plant at Millers Ferry. The lack of a good supply of water has been one of our problems. Through the contributions from the New World Movement, we hope to solve this problem in the near future, co-operating with the Freedmen's department of the Home Board in the expense of installation. Prairie has suffered also from an insufficient water supply and another well has been ordered at this station, which will meet the need at present.

It gives me great pleasure to report the return of Dr. and Mrs. F. W. Wilson to the work at Thyne Institute, Chase City, Virginia. Dr. Wilson seems an indispensable factor at this station. He was given last year's leave of absence in order that he and Mrs. Wilson might have a much needed rest. He says they are in a much better physical condition and we hope for a most successful year. Thyne Institute hopes to celebrate its fiftieth anniversary next June.

Fifteen rooms in McDill Hall, Knoxville have to be repainted. The work has been ordered done at a cost of $8.85 a room Many repairs and much new equipment has been ordered for all the stations—enough work to keep every one busy throughout the whole vacation period. From this birdseye view of activities in the Freedmen's department we hope to impress upon our women the great need for prayer and increased interest and contributions. We are depending upon you. Do not fail us.

JUNIOR DEPARTMENT.

MRS. I. H. MILLIKEN, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

Through the courtesy of Mrs. White we are to have a Junior page in the Magazine when it is desirable.

September should find all our Junior societies actively at work. Only a small percentage of the children in our Sabbath Schools who are of Junior age are enrolled in our Junior societies. We should like to see a very active campaign this fall for new members. Last year we reported an increase of 226 members. We would be very much pleased if we could report several times that number next year. There are a great many churches which do not have a Junior Missionary society. It is to be hoped that our Presbyterial Junior Secretaries will put forth increased efforts to secure as nearly 100 per cent organization as possible. There is a very great deal of work to be done along this line. Only two Presbyterials, Wisconsin and Oklahoma, are fully organized. One of the recommendations adopted by the recent W. G. M. S. convention in Boston was, "That we renew our efforts to make our slogans a reality." The first of these was, "A Junior society in every congregation." Presbyterial Secretaries cannot secure Junior organizations without the co-operation of the Women's Missionary societies. There must be those in the senior societies who are enough interested in our work and in the training of the children to come forward as leaders of the Juniors. If possible, some time given at Presbyterial meetings to a discussion of Junior work will be found very helpful, especially to young and inexperienced leaders. Such a discussion will also call to attention the importance of the Junior work. A leaflet for Presbyterial Round Table may be had from our Literature department, which covers all phases of the Junior work.

The Thank-Offering season is again here. Our Junior Thank-Offering last year was $285.61 less than that of the year before. Part of this was due to the fact that we had 177 fewer Life memberships than in the previous year. It is time to be calling special attention to the Thank-Offering. A special program will be found very helpful. A new program, "Praise and Thanksgiving," was prepared last year and will be found helpful where it has not been used. Interest the children in becoming Life-members. We have a new leaflet telling how a little Italian girl earned most of the money which made her a life member. If all societies put forth a little more effort, we can increase our Thank-Offering this year.

We trust that every Junior leader will use our new Home Mission study book, "The Uplift," written by Mrs. Fulton, in her work this year. The book is most entertainingly written and presents the history and Home Mission work of our United Presbyterian church in an attractive way. We wish every Junior to own and study this book. "How to Use" has also been prepared and may be had from our Literature department.

The Foreign Study of the United Course is "Brave Adventures," by

Mrs. Cronk. This book is a companion to the senior text, "Prayer and Missions." Our children need to be taught how to pray. This study will be found most helpful.

Those who have been using "The Better American" series may desire to finish that series with a study of No. 3 which is the concluding book. We recommend that you first study "The Uplift."

We plead for the interest and prayers of all the Women's Societies in the Junior work.

PSALM MEMORY CONTEST

The Psalm Memory Contest has been going on a little over a year. In that time nearly 900 pins have been awarded. A recommendation was passed by the Boston Convention that this work be continued. This contest is not for Juniors especially, but for all the members of all our missionary societies. The Junior Secretary has charge of this work and will gladly furnish all information in regard to the contest. All who have earned pins should be reported to her.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Frenchburg—A Ford truck has been purchased for farm use and general hauling and a new building erected to house the same. An electric light plant has also been installed at the farm. This not only supplies light to all the buildings, but runs the churn, fodder cutter, sausage grinder, etc.

Plans have been secured and the contract let for an addition to the hospital to cost $13,430. This price included the heating system and a new roof on the old building. The masons are now laying the foundation and we hope in a few months to have more comfortable and commodious quarters for Dr. Esther Mitchell.

With the opening of school August 31, Rev. Mr. Shear in addition to his work as pastor and superintendent of the entire plant, will have charge of the manual training department. Mr. Shear took a course in manual training at Lexington during the vacation months. He wrote "my work here is heavy, spending seven hours a day in the shop, but I hope it will be of profit to the boys in our school. Two weeks were given to iron work and the rest to wood." A friend of the school donated tools to the value of $150. We still need a good wood working machine, one that will rip, saw, cross cut, plane and mortise.

Mr. Mylo MacCallum will promptly fill all orders for chairs and baskets, the product of the mountain people. Get your Christmas orders in early.

You will find a number of new names in the list of our workers. Add them to the list on your Prayer Cycle.

Ezel—Rev. Howard M. Brittain has been appointed pastor of the congregation and superintendent of the entire work. Am sure you will rejoice with us in having secured a pastor for this new work. Mrs. J. C. Alter, who has carried the work so faithfully and efficiently since its inception in March, 1924, and who had hoped to be there to welcome Mr. Brittain and family and introduce them to the

work and the people, has been called to the bedside of her daughter, Margaret in Oakland, California. We are sure you will remember Mrs. Alter very especially as she ministers to this loved one and that you will also remember Rev. Brittain as he takes up this work.

Both these schools, Frenchburg and Ezel, will appreciate boxes of new and second hand clothing, also toys and articles suitable for Christmas gifts. When possible please send by parcel post.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The preliminary conference, attended by representatives of the Foreign Board, the Women's Board and the entire returning party of missionaries, opened in New Wilmington on Saturday, August first, with an evening meeting, about sixty-five persons being in attendance. The Bible Class at nine o'clock on Sabbath morning was to have been taught by Miss Anna Milligan. We regret to say, however, that she was unable to serve, as she had taken quite ill during the night, and on the Tuesday following the doctor ordered her sent to Columbia Hospital. Daily prayer was had for her during the entire conference. We are happy to report that although she is still in the hospital, her condition is improved somewhat.

I think I cannot do better than print the entire program as follows:

CONFERENCE OF MISSIONARIES

New Wilmington, Pa.

August 1-4, 1925

Saturday

Evening

8:00 Introductory Meeting—Dr. W. B. Anderson.

Sabbath

Morning

6:30 Quiet Hour

7:30 Breakfast

9:00 Bible Class—Miss Anna A. Milligan.

11:00 Church Service—Rev. J. R. Neale

1:00 Dinner

Afternoon

3:30 Utilizing Our Spiritual Resources (Informal)

6:30 Supper

Evening

7:30 Praise Service

8:00 "Whose we are and whom we serve"

Monday

Expansion and Concentration

Morning

9:00 Devotional — Mr. John Jay Brooks

9:30 The Call of Unoccupied Fields —Rev. R. W. Caldwell

10:15 State of Staff and Equipment for Present Work—Dr. E. L. Porter

11:00 Distribution of Foreign Forces —Rev. J. C Lorimer

11:30 Utilization of Native Forces— Miss Emma Dean Anderson

12:00 Adjourn

Transfer of Responsibility and Authority to the Native Church

Afternoon

2:00 Devotional

2:30 In Egypt—Rev. R. R. Scott

2:45 In India——Rev. W. H. Ross
3:00 Identity of the Task of Church and Mission—Miss Ruth A. Work
3:30 How Inspire Native Leaders to Accept Responsibility—Rev. Wm. Sutherland
4:00 How Demit Real Authority to Native Leaders—Mrs. M. K. Coventry

Evening

7:30 Social Evening—Miss Louise E. Scott
10:00 Adjourn

Tuesday

New Missionaries' Group

Morning

9:00 Devotional—Rev. W. Dwight Gillespie
9:30 The Manual—Dr. W. B. Anderson
10:30 The Missionary's Relation to the Mission—Dr. James K. Quay.
11:00 The Missionary's Relation to the People — Miss Emma Dean Anderson
11:30 The Missionary's Relation to Money—Mr. Robert L. Latimer.
12:00 Adjourn

Furlough Missionaries' Group

Morning

9:00 Devotional—Mrs. J. D. Sands
9:30 Present Attitude of the Home Church Toward Missions—Dr. C. S. Cleland
10:00 The Financial Situation in the Coming Year—Dr. Mills J. Taylor
11:00 The Church's Need of Information—Miss Anna A. Milligan
11:30 The Church's Need of Inspiration—Dr. J. G. Hunt

New Missionary Men and Wives

Afternoon

2:00 Devotional—Rev. Robert M. Wilson
2:30 Care of the Health—Dr. H. L. Finley
3:00 The Christian Home—Mrs. J. H. Stewart
3:30 The Joy of Service—Mrs. Fred L. Russell
4:00 Adjourn to Full Conference

New Missionaries—Unmarried Women

Afternoon

2:00 Devotional
2:30 Care of the Health
3:00 Conference—Mrs. H. C. Campbell
4:00 Adjourn to Full Conference

Furlough Missionaries' Group

Afternoon

2:00 Devotional—Rev. H. A. McGeoch
2:30 Furlough Study and Health Recuperation—Question Box
2:45 The Missionary Message—Dr. J. G. Hunt
3:15 Deputation Plans—Dr. Mills J. Taylor
4:00 Adjourn to Full Conference

Full Conference

Afternoon

4:00 Question Box—Dr. W. B. Anderson
4:30 Closing Message—Dr. W. M. Anderson

The opinion of all the missionaries present was that the conference was exceedingly helpful in every way, so that they were glad that they had been permitted to take part in it.

On the evening of the fifth the Young People arrived in great numbers to attend the twentieth annual conference at New Wilmington, with

the largest registration ever had. The meals were served, as usual, in the gymnasium. As many of the young ladies as possible were accommodated at the Hillside, and the others were scattered in various hospitable homes in the town. It certainly was an encouraging sight to see so many young men and young women gathered together for the prime object of studying the Word of God and of facing seriously the problems of future life.

On Sabbath evening, the ninth, was what is called Foreign Mission Night, about sixty foreign missionaries being present, of which number the Women's Board had twenty-six. All were introduced by name, so that the audience not only had a vision of the entire party but of seeing the face of each individual. One was present who had been in the field forty-four years, another thirty-nine years, another thirty-four years and another twenty-seven years, so that our group represented quite a number of veterans in the service. Addresses were made by representatives of our four fields. The audience was intensely interested, the tabernacle was crowded to the limit and many stood during the whole evening.

The college, as usual, entertained the whole conference one evening, at the conclusion of the regular program. The campus was beautifully illuminated with Chinese lanterns. Four trees, marked India, Egypt, the Sudan and Abyssinia, formed the meeting places for the missionaries from these respective countries and all their friends who desired to meet them and talk over special problems were gathered around these trees. Refreshments were served in the basement of the lovely, new United Presbyterian Church. It was beautifully decorated with the Westminster colors, blue and white, the tables being decorated with flowers and place cards. We feel greatly indebted for this and other courtesies received from the college management every year. We feel sure that much good must result from both of these conferences. Much prayer was had; there was diligent study of the Bible, and many young lives were consecrated to the service of the Lord Jesus Christ.

Before the conference was over our party began to separate, Miss Elsie M. French sailing for Egypt, and the Misses Mary E. Coie and Aulora McIntyre sailing for the Sudan on the SS CITY OF SPARTA on August tenth. On August twenty-eighth, on the SS CANADA, Mrs. Mary K. Coventry, Mrs. Rachel T. Seiver, and the Misses Mary L. Thompson, Alta G. French, Marie F. Tait and Gudrun C. Estrad sailed for Egypt. On the SS CITY OF HARVARD, on September sixth, the Misses Mary L. Boyd, Mary E. Logan, Jane E. Martin, Henrietta Moore, Sarah Moore, Kate Spencer, Agnes Ballantyne, Mary Evelyn Cathcart, Flora Hormel, Maude M. Miller, and Janet Nesbitt sailed for India. We bespeak the prayers of every lover of the Kingdom for these consecrated young women who have gone out to represent the Master and the Church in these far away lands.

Many expressions of regret over the passing away of our beloved friend, Mrs. Geo. Moore, were heard. All miss her,—her cheery greeting and her enthusiastic example. When the photographer came to group us for the pictures his first question was, "Where is Mrs. Moore?" He had not

heard until then that she was to meet no more with us on earth.

From the fifth of August until noon on the nineteenth the outgoing missionaries received instruction in the study of Oriental languages from Dr. Cummins, of national fame. The college management allowed all to be served with meals in the Hillside, the young ladies continuing to room there and the married couples coming up for meals. The writer stayed over with these young folks, thereby having a much envied opportunity of getting more thoroughly acquainted with those who are going to represent the Church and the Master in those far away lands. We are sending out nine new missionary girls this year, and the Foreign Board, also, has a fine group of young people. It has a doctor and a trained nurse among its number, and we have one graduate nurse from Columbia Hospital in our number.

Pray that all may have safe journeys to the countries where they are so badly needed and where such great welcomes await them, and that all their efforts may be accompanied by the power of the Holy Spirit, so that many souls shall be won to acknowledge Jesus Christ as Saviour and Lord.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY, 1925-1926

HOME

The United Presbyterian Church and Its Work in America. Denominational. (Senior). Price, cloth, $1.00; paper, 50c.

Suggestions to Leaders. Price, 15c. Ready in September.

The Uplift. Denominational. (Junior). In paper only. Price, 15c.

How to Use "The Uplift." Price, 15c.

Better Americans. Third book of the "Better American" series, Price, 75c.

FOREIGN

Prayer and Missions. (Senior). Price, colth, 75c; paper, 50c.

How to Use "Prayer and Missions." Price, 15c.

Brave Adventures. (Junior). Price, 50c.

How to Use "Brave Adventures." Price 15c.

Poster Patternsn for use in "Brave Adventures." Price, 56c per set.

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Church Building, Ezel, Ky.

Mary Clokey Porter Dormitory, Miller's Ferry, Ala.

FOREIGN

Girls Boarding School, Khartoum North, Sudan.

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BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

Preface—We are indebted to Mr. F. N. Palmer of Winona Lake, Indiana, for the questions we will use for a few months. Mr. Palmer is an experienced Bible teacher and has prepared lists, such as this one, for the use of his students. This list is miscellaneous, covering the several books of the Bible. If you enjoy these questions, will you kindly drop a line to Mr. Palmer, telling him so. He is giving the questions gratis, enjoying the privilege of being a help.

You may answer off-hand many of these questions, but can you give book and verse where located?

1. In what book of the N. T. is Job mentioned?
2. In what book of the N. T. is Enoch mentioned?
3. Who was the author of Samuel?
4. Who was the mother of Benjamin?
5. State the age of Joseph when his story opens.
6. How old was Moses at the burning bush?
7. Who said: "The weeds were wrapped about my head?"
8. In what book is this phrase: "Thou are weighed in the balance?"
9. Locate this phrase by book and chapter: "He knoweth our frame."
10. Who sang praises at midnight in a prison?
11. Where did Miriam die?
12. Where was Joseph buried?
13. What prophet used this expression: "Ephraim is a cake not turned?"
14. What prophet saw his first vision by the River Chebar?
15. To what tribe did Gideon belong?
16. To what tribe did Caleb belong?
17. What N. T. writers use Rahab for illustration?
18. Who told Jesus about the lad with the five loaves and the two fishes?
19. Where was Lydia converted?
20. Who was instrumental in the conversion of Cornelius?
21. What book closes with a great promise to him who "converteth one from the errors of his ways?"
22. Who was Mahlon?
23. Who was Jemima?
24. Who was Hammedatha?
25. Locate by month and day the day of atonement in the Jewish calendar.

Last month, in order to show the wide area requesting a continuance of the Bible questions, names of those having written were published according to state. A few more are here appended :

Pennsylvania—Mrs. John Jamison.

Ohio——T. A. Murphy.

Kansas—Mrs. Fannie A. McCleary, Mrs. L. E. Romans.

Oklahoma—Mrs. Jas. Irwin.

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Treasurer's Report Fo r April 1 to June 30, 1925

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministeral Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital					
Allegheny	429.00	343.00	90.00	47.00	114.00	38.00	20.00	35.00	51.00					22.00	21.00	291.00		1501.00
Argyle	15.00	300.00																315.00
College Springs	5.00	25.00	6.00	6.00	6.00		20.00	26.00		11.00	1.00		1.00	2.00	1.00	4.00		114.00
Conemaugh	7.00	51.00			2.00						2.00	2.00		4.00	4.00			72.00
Delaware	25.00	61.00	5.00	3.00														94.00
Hudson	13.00	186.00	17.00	1.00	6.00	1.00			7.00		2.00	2.00	2.00	4.00	1.00	1.00		243.00
Indiana								2.00										2.00
Kansas City			10.00															10.00
Keokuk	1.00	100.00	7.00		1.00	3.00	7.00		3.00	4.00				5.00	3.00	1.00		135.00
Mercer				5.00	5.00													10.00
Monongahela	135.00	1125.00	180.00		140.00			90.00		75.00								1745.00
Muskingum	5.00																	5.00
Philadelphia	35.00	200.00	20.00	17.00	17.00	1.00		31.00	1.00	3.25				2.00	2.00			329.25
Rock Island	8.00			7.00						2.00				1.00	3.00	100.00		121.00
Steubenville	100.00	56.50	32.00					10.00		2.35				2.35				203.20
Tennessee	151.00																	151.00
Texas		6.25								1.00				2.00				9.25
Vermont	19.00		6.00	6.00	6.00									2.60				39.60
Xenia	288.00	75.00	45.00	20.00	25.00	40.00	57.00	50.00	21.00					1.00	1.00			623.00
Cochranton Cong.		160.00																160.00
Norris Square S. S.		200.00																200.00
Rochester N. Y. Cong.		100.00																100.00
Sparta Cong.		200.00																200.00
W. L. Taylor		200.00																200.00
1st Toledo Cong.																66.66		66.66
Warm Spring Cong.	26.00		8.00	8.00	8.00													50.00
Diligent Daughters Class	100.00																	100.00
Ladies Aid, Sidney, O.	100.00																	100.00
Margaret A. Blair dec'd																500.00		500.00
Ezel Cong.			100.00															100.00
Pinckneyville Cong.																200.00		200.00
Martha Lockhart Mason Fund																296.11		296.11
Annuities																	2700.00	2700.00
Parsonage Repayments						3114.21												3114.21
India Permanent Equip.																	204.00	204.00
Investment Income																	10933.09	10933.09
Interest	160.48									2264.10								2424.58
Legacies																	515.91	515.91
New World Mov. Com.																54805.12		54805.12
Refunds	26.96		757.54		129.50													914.00
Individuals, Societies, etc.	224.14		25.00	10.00						.06						100.00		359.20
TOTAL	1873.58	3388.75	1308.54	130.00	459.50	3197.21	104.00	244.00	83.00	2362.76	5.00	4.00	3.00	47.95	36.00	56364.89	14353.00	83965.18
TOTAL DISBURSEMENTS																		90418.73

Mrs. J. B. Hill, Treasurer, 1531 Denniston Ave., Squirrel Sta., Pittsburgh, Pa.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Ruth I. Ardrey, Appointed 1924 .....Sialkot
Miss Helen Artman, Appointed 1920 .....Sialkot City
Miss Agnes Ballantyne, Appointed 1925 .....
Miss Hannah H. Beale, Appointed 1920 ....Rawalpindi
Miss Kathryn Beattie, Appointed 1920 .....Sialkot City
Miss Minnie Beatty, Appointed 1912 .....Rawalpindi
Miss Hazel Bennett, Appointed 1908 .....Gujranwala
Miss Rebecca Jean Black, Appointed 1921 Sangla Hill
Miss Theresa Brownlee, Appointed 1922 .....Badomali
Miss Edna Broyles, Appointed 1919 .....Gujranwala
Miss Lois Buchanan, Appointed 1910 .....Pathankot
Miss Mary Campbell, Appointed 1884 .....
.....Deaconess Home, Lucknow, India
Miss Mary Evelyn Cathcart, Appointed 1925 .....
Miss Henrietta Cowden, Appointed 1905 .....Lyallpur
Miss Laurella Dickson, Appointed 1897 .....Sialkot
Miss Margaret Fehlman, Appointed 1913 .....Sangla Hill
Miss Bessie Fleming, Appointed 1913 .....Sargodha
Miss Ella M. Gordon, Appointed 1893 Campbellpur
Miss Vida J. Graham, Appointed 1922 .....Pathankot
Miss Nancy Hadley, Appointed 1904 .....Gurdaspur
Miss Evva P. Hartig, R. N., Appointed 1924 Sialkot
Miss Kate A. Hill, Re-Appointed 1924 .....Sargodha
Miss Zarra S. Hoon, Appointed 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., Appointed 1925 Sialkot
Miss Janette Howland, Appointed 1921 .....Lyallpur
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Ella W. Jamison, R. N. Appointed 1921
.....Sialkot City
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot City
Miss Mary F. Lincoln, R. N., Appointed 1919 Sargodha
Miss Mary E. Logan, Appointed 1891 .....
Miss Eleanor W. Maconachie, R. N., Appointed 1909
.....Pathankot
Miss E. Josephine Martin, Appointed 1896 ....Pathankot
Miss Jane E. Martin, Appointed 1905 .....
Miss Fannie C. Martin, Appointed 1895 .....Gurdaspur
Miss Mary R. Martin, Appointed 1890 .....Shiekhupura
Miss Maud Mitchell Miller, Appointed 1925 Sialkot
Miss Henrietta Moore, Appointed 1898 .....
Miss Sara Moore, Appointed 1917 .....
Miss Esther Moyer, Appointed 1924 .....Sialkot
Miss Jean B. Morrison, Appointed 1895.... Abbottabad
Miss Margaret L. Murdoch, Appointed 1924 ....Sialkot
Miss Elizabeth McCahon, Appointed 1875 Sialkot City
Miss Lillian McConnell, Appointed 1902 .....Lyallpur
Miss Rose A. McCullough, Appointed 1897 Gujranwala
Miss Janet E. Nesbitt, Appointed 1925 .....Sialkot
Miss Viola May Nourse, R. N., Appointed 1923 Pasrur
Miss Grace I. Polkinghorn, Appointed 1923 Sialkot City
Miss Willa Ramsey, Appointed 1921 .....Zafarwal
Miss Laura Reynolds, Appointed 1924 .....Sialkot
Miss Kate E. Spencer, Appointed 1918 .....Sialkot
Miss Mabel H. Stewart, Appointed 1924 .....Sialkot
Miss Lorena B. Taylor, Appointed 1922 ....Sangla Hill
Miss Vivian L. Trimble, Appointed 1921 Sheikhupura
Miss Evelyn Tromans, Appointed 1923 .....Pasrur
Miss Edna Ward, Appointed 1923 .....Sargodha
Miss Ruth A. Warnock, Appointed 1913 .....Pasrur
Miss Georgia Wengart, Appointed 1919 .....Zafarwal
Miss Josephine White, Appointed 1884 .....Jhelum
Miss Carrie Worman, Appointed 1921 ....Campbellpur
Miss Gertrude E. Zink, Appointed 1919 ....Gurdaspur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, Appointed 1881
.....Slippery Rock, Pa.
Miss Roma Beatty, Appointed 1909 ....Shadyside, Ohio
Miss Lois Boyd, Appointed 1918 .....Sparta, Illinois
Miss Elizabeth M. Caldwell, Appointed 1918
1166 Columbia Ave., Claremont, California
Miss Marietta Hamilton, Appointed 1916 .....
....|.....60 Kirkland St., Cambridge, Mass.
Miss Gertrude Horst, Appointed 1919 Elgin, Nebraska
Miss Florence Jones, R. N., Appointed 1920
%Mrs. Amalong, 443 Ella St., Wilkinsburgh, Pa.
Miss Mary A. Lawrence, Appointed 1893.....
.....713 Ridgeview Ave., Bellevue, Pa.
Miss Louise Scott, Appointed 1916 .....
.....New Wilmington, Pa.
Miss Mabel Stewart, Appointed 1915 .....
.....New Wilmington, Pa.
Maria White, M. D. Appointed 1886 .....
.....314 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, Appointed 1911 .....
.....227 N. Jefferson St., Canonsburgh, Pa.
Miss Cynthia Wilson, Appointed 1875 .....
.....66 N. Chester Ave., Pasadena, California
Miss Rosa T. Wilson, Appointed 1886 .....
.....66 N. [illegible]ester Ave., Pasadena, California

EGYPT

Miss Mildred Allison, Appointed 1925 .....Cairo
Miss Ella M. Barnes, Appointed 1911 .....Cairo
Dr. Carrie M. Buchanan, Appointed 1893 .....Cairo
Miss Jean S. Campbell, Appointed 1923 .....Cairo
Miss Ida Leota Cabeen, Appointed 1909 .....Alexandria
Mrs. Mary K. Coventry, Re-appointed 1918 .....Cairo
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Mss Mary F. Dawson, Appointed 1922 .....Cairo
Miss Gudrun C. Estvad, Appointed 1925 .....Cairo
Miss Davida Finney, Appointed 1914 .....Assiut
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Cairo
Miss Alta Grace French, Appointed 1925 .....Cairo
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Dora Giffen, Appointed 1920 .....Fayoum
Miss Martha Glass, Appointed 1921 .....Alexandria
Miss Alice Grimes, Appointed 1924 .....Cairo
Miss May Holland, Appointed 1913 .....Benha
Miss Isabelle Hosack, R. N., Appointed 1912 ....Cairo
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Lucy Lightowler, Appointed 1921 ....Alexandria
Miss Helen J. Martin, Appointed 1915 .....Cairo
Miss E. Roxie Martin, Appointed 1901 .....Cairo
Miss Sara B. Meloy, Appointed 1923 .....Tanta
Miss Jeanette McCrory, Appointed 1916 .....Benha
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Lillian McClelland, Appointed 1923 .....Monsurah
Miss Helen Noordewier, Appointed 1921 .....Beni Suef
Miss Marion Paden, Re-Appointed 1920 .....Zagazig
Miss Francis M. Patton, Appointed 1922 .....Monsurah
Miss Venna R. Patterson, Appointed 1924 .....Cairo
Miss Mary Estelle Robertson, Appointed 1922 ....Cairo
Mrs. Rachel Tracy Selver, Appointed 1925 .....Cairo
Miss Edna Sherriff, Appointed 1920 .....Cairo
Miss Jane C. Smith, Appointed 1922 .....Luxor
Miss Rose Smith, Appointed 1923 .....Beni Suef
Miss Margaret A. Smith, Appointed 1872 .....Cairo
Miss Mary F. Tait, Appointed 1925 .....Cairo
Miss Anna Y. Thompson, Appointed 1871 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .....Assiut
Miss Laura B. Walker, Appointed 1904 .....Luxor
Miss Elizabeth S. White, Appointed 1924 .....Cairo
Miss Ida B. Whiteside, Appointed 1924 .....Luxor
Miss Ruth Mary Williamson, Appointed 1924 ....Cairo
Miss Margaret Work, Appointed 1924 .....Cairo
Miss Laura B. Wright, Appointed 1921 .....Fayoum

NOW IN THIS COUNTRY

Miss Margaret Bell, Appointed 1911 ....Tarkio, Missouri
Miss Ella B. Downie, Appointed 1913 .....
1886 E. 97th St., No. 27, Cleveland, Ohio
Miss Lucia Dwight, Appointed 1919 .....
.....207 S. 19th St., St. Joseph, Missouri
Miss Helen Ferrier, Appointed 1900 Fort Collins, Colo.
Miss Alfretta Hammond, Appointed 1904 .....
.....State Hospital, Warren, Pa.
Miss Dora Mason, Appointed 1918 .....
....8017 Susquehanna St., Wilkinsburgh, Pa.
Miss Evelyn McFarland, Appointed 1919 .....
.....New Wilmington, Pa.
Miss Nellie C. Smith, Appointed 1911 .....
.....R. D. 13, Grove City, Pa.
Miss Ethel L. Weed, Appointed 1919 .....
.....912 E. Second Ave., Monmouth, Illinois
Miss Florence White, Appointed 1919 .....
.....311 West Main St., Grove City, Pa.
Miss Ruth A. Work Appointed 1904 .....
904 Publication Bldg. 209 9th St., Pgh., Pa.
Miss Esther W. Wilson, Appointed 1919 .....
.....1128 Third Ave., New Brighton, Pa.

SUDAN

Miss Mary Cole, Appointed 1919 .....
Miss Una Cole, Appointed 1918 .....Omdurman
Miss Luella Denny, Appointed 1922 .....Omdurman
Miss Elsie E. Grove, Appointed 1912 Khartum North
Miss Mary Frances Herron, Appointed 1922 .....Khartum North
Miss Ray Huffman, R. N. Appointed 1924 .....Nasser
Miss Mary Jane McKnight, Appointed 1922 .....Khartum North
Miss Aulora McIntyre, Appo[illegible] 1919
Miss Kathryn MacKenzie, Ap[illegible] '19 ....hartum North
Miss C. Blanche Soule, R. N., [illegible]ed 1921 Nasser
Miss Frances Turk, R. N., Appointed 1921 ....Khartum North
Miss Madeline E. Wilson, Appointed 1924 ....Khartum North

ABYSSINIA

Miss Viola May Bayne, R. N., Appointed 1924 .....Addis Ababa
Miss Isabel Blair, Appointed 1922 .....Sayo
Miss Florence Davidson, Appointed 1922 Addis Ababa
Miss Hazel Ewing, R. N., Appointed 1923 Addis Ababa
Miss Elizabeth McKibben, Appointed 1924 .....Sayo
Miss Florence D. White, Appointed 1923 Addis Ababa
Mrs. Ruth Lobaugh Walker, Appointed 1923 ....Gore

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., Appointed 1920 .....Reedsville, Pa.

MISCELLANEOUS GIFTS
APRIL 15 TO JUNE 30, 1925.

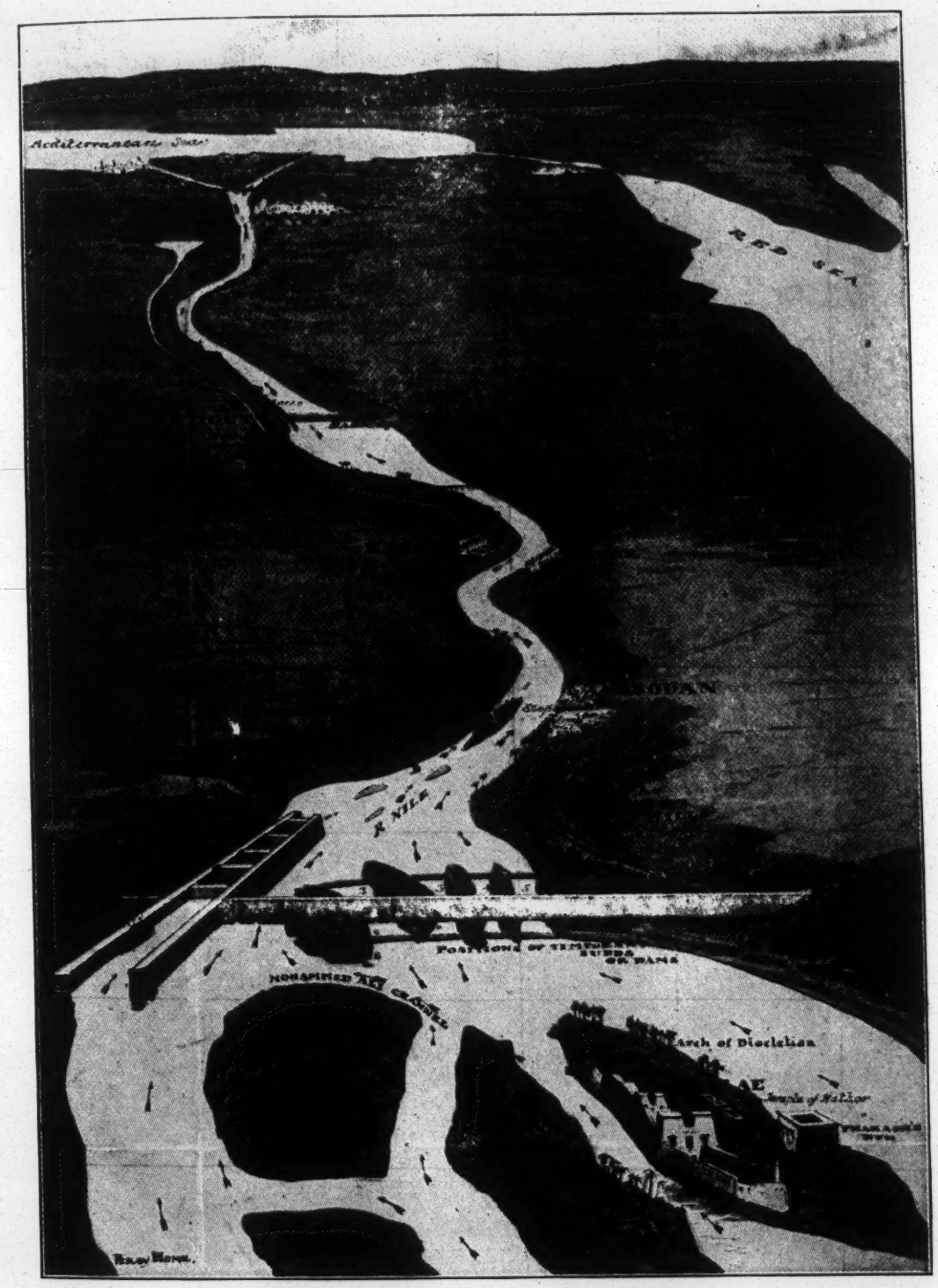
Women's Bible Class, Sewickley, Pa.	$ 50.00
Sarah Andrews	10.00
Tama Mission	10.00
East Mansfield Sabbath School	3.00
Mrs. Ada Reber	10.00
Women's Bible Class, McDonald, Pa.	15.00
Lisbon, N. Y., C. E. Society	50.00
Junior Missionary Society, York, N. Y.	5.00
Pilathea Class, York, N. Y.	6.14
Contingent Fund	.06
David M. Stewart	50.00
Mrs. Jennie Doig	50.00
Sara A. Moore	50.00
Mrs. H. S. Nesbitt	50.00
Total	$359.20

PARSONAGE REPAYMENTS
APRIL 15 TO MAY 31, 1925.

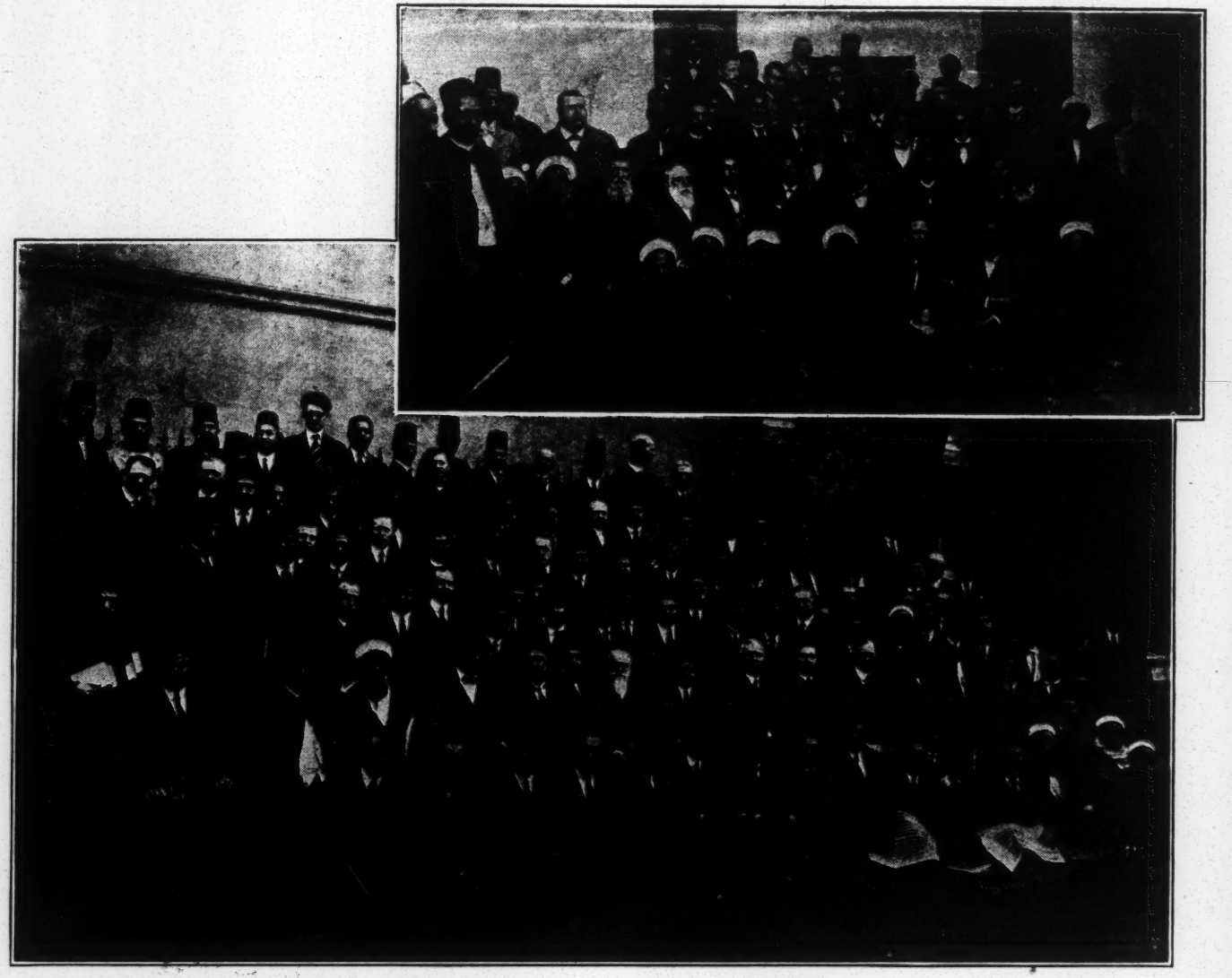
Ewing, Nebraska	$ 55.50
Woodlawn, Pa.,	240.12
First Akron, Ohio	74.50
East Toledo, Ohio	23.55
Military Avenue, Detroit, Mich.	80.04
Granger, Washington	23.55
Second, Cleveland, Ohio	239.67
Grinnell, Iowa	55.50
First, Cincinnati, Ohio	30.00
Weiser, Idaho	25.00
Lakewood, Ohio	141.25
Somerville, Indiana	65.38
Montrose Avenue, Chicago, Ill	162.78
Ontario, Oregon	19.00
Third Street, St. Louis, Mo.	94.17
First, Toledo Ohio	166.50
Freeport, Pa.	188.95
Total	$1684.95

PARSONAGE REPAYMENTS
FOR JUNE, 1925.

Third, Rock Island, Ill.	$ 116.00
Ontario, Oregon	19.00
Cuyahoga Falls, Ohio	82.50
Moundsville, W. Va.	70.62
North Avenue, Baltimore, Md.	77.70
Granger, Wash.	47.10
Lansingville, Youngstown, Ohio	212.14
Brooklyn, Cleveland, Ohio	164.80
East Toledo, Ohio	47.10
First Cincinnati, Ohio	30.00
Weiser, Idaho	25.00
First Spokane, Wash.	127.60
Ross Community, Pittsburgh, Pa.	117.76
Kenton, Portland, Oregon	186.00
Indiana Harbor, Indiana	105.94
Total	$1429.26



A BIRD'S-EYE VIEW OF EGYPT AND OUR MISSION LOCATIONS



INSERT AT TOP—"THE SYNOD OF THE NILE 1899"
LARGE GROUP—"THE SYNOD OF THE NILE TWENTY FIVE YEARS LATER."